

Ο θησαυρος ἐν ὀργανοῖς σκνύεται :

A

B. S. e.

# PEARL

IN AN

# Oyster-shell:

OR,

## Pretious Treasure put in perishing Vessels.

The Sum or Substance of two Sermons  
 Preached at *Withall-Chappel in Worcestershire*.  
 Wherein is set forth the Mightiness of the  
 Gospel, the meanness of its ministration.  
 Together with a Character of Mr. *Thomas Holl*,  
 His Holy LIFE and DEATH.

By *Richard Moore*, a willing, though a most unworthy  
 Servant of God in the Gospel  
 of his Son Jesus Christ.

London: Printed by *A. M.* for *Tho. Parkhurst*  
 at the Bible and three Crowns, near *Mercers-  
 Chappel in Cheapside.* 1675.





To my much-honoured Friend  
Thomas Jolly, Esquire,  
High-Sheriff for the County  
of Stafford, Justice of the  
Peace for Worcester-shire,  
and Captain of the Train-  
band in the same.

Worthy Sir,

**T**HE Dedication of Books to  
Persons of Integrity & Autho-  
rity, hath been of antient ac-  
count in the Church of Christ.

Saint *Luke* had his *Theophilus*, a man of  
power and preheminance, whose Name  
he prescribeth to his Books of the New  
Testament. Indeed few such Stars  
have remained fixed in the Churches  
Firmament; Piety being often over-  
born by State-policy: too many are of  
*Gallio's* mind, they care not to inter-  
meddle with these things; or as the

Luke 1.  
Acts 1.

A 2

King

## The Epistle

King of Navar said, They will go no further in this Sea than they can come safe to Land. Hence *not many Wise, not many Noble are called*; And some great by Birth, and Noble by Blood are a notorious blemish to an honourable House. Like Sepulchers they are painted without, yet have putrefaction within; or like the Apothecaries Pills, are gilded on the outside, but have poyson within. *Intus Nero, foris Cato, Loquitur hic ut Piso, vivit ut Galonius.*

That is ever the best in this kind, when God is the top of the kin, Religion the Root, the holy Scriptures the Rule: when the person is made by Adoption the Son of God, the Spouse of Christ, the Temple of the Holy Ghost; this is that *Heroica Nobilitas*, without which all other is little worth. It is not of blood, nor of the will of the flesh, nor of Man, but of God. Hence it was that *Beatus Landovicus*, would be called *Lodovicus de Pisciato*, rather than to take greater Titles to himself; Why? there he became a Christian; and for this cause the *Bereans* are said to be more Noble than the Men of *Thessalonica*, better born, more Gentlemen, more No-

I Cor. 1.

26.

Mr. Bolton.

Tacitus,

l. 1. c. 10.

Nobilitas

Heroica

est Eminentia

quædam

notabilis,

&c. per

quam homo

fit per

adoptionem

Filium Dei,

Sponsa

Christi,

Templum

Spiritus

Sancti,

Gres.

Tract. de

Nobil.

Joh. 1. 33.

Mr. Bolton

in his Ser-

mon of

this Sub-

ject, p. 214

## Dedicatory.

ble by birth or blood : this was not by reason of Naturals or Morals, but for their spiritual Regeneration, readiness to receive the Gospel, and their searchings into the Scriptures daily. A&. 17. 11.  
everest-  
901 gene-  
rosiores,  
Beza.

Now (Noble Sir) the Kings Majesty hath conferred a double Honour upon you in making you his High Sheriff of his Counties of *Worcester & Stafford* for two years together. It put me in mind of what was said concerning *Mordecai* ; Hesth. 6. 6.  
*What shall be done to the man that the King delighteth to honour?* Since therefore Promotion comes not by Purchase, but by Psal. 75. 6.  
Providence ; and all Dignity conferred by God, calls for Duty from Man ; Go on, Sir, to do worthily in *Euphratab*, and be famous in *Betlebem* ; like Ruth 4. 11.  
a true plant of Renown growing in the Church's Garden, and gathering strength by being incorporated into this Body, and by receiving nourishment from the true Root ; walking in the fear of God, growing in favour with your Prince, and getting further friendship with his People, by your readiness to do good, and by being rich in good works, willing to communicate ; 1 Tim. 6.  
thereby, laying up for your self a good 18.

## The Epistle

foundation for time to come ; And in a word, improve your power against Impostors, who go about to impugn and oppose the Divine Authority of the Holy Scriptures.

Plut.

*Antisthenes* the Philosopher, was wont to say, that a man should lay up such provisions as in a shipwrack might swim out with him, such Treasures as may pass and be current in another world, and will follow a man thither : So treasure up the Word of God containing precepts, promises and prohibitions in the table of your heart, that you may with that good Householder *bring forth out of your treasury things new and old.*

Mat. 13. 52

And this was one end I proposed to my self, in the Dedication of these my mean first-fruits to you ; which come abroad, not so much by a voluntary choice, as by a kind of necessity to mid-wife ( I may so speak ) a poor *Embriou*, that otherwise would have lien as dead in its Mothers womb ; As also to stir up your pure mind, to a serious search and enquiry into the Holy Scriptures. which are the invariable Canon of Truth, the Cubit of the Sanctuary, the wise mans Star to lead to Christ.

Κάτων ἡ  
ἀληθεία,  
Irenæus.

Basil

## Dedicatory.

*Basil* saith, the Bible is a Physicians Shop of Preservatives against poysonous Heresies, a patern of profitable Laws against rebellious Spirits, a Treasure of costly Jewels against beggarly Elements, and a Fountain of most pure water springing up unto Everlasting Life.

Ἰωάννης  
Ἀθανάσιος  
In the life  
of *Basil*.

Men of Noblest Birth and Royal Blood, recorded in History Sacred or Civil, have highly prized the Word, and preferred it before their outward Priviledges and Possessions.

King *David* counted it more to be desired than refined Gold, and Honey from the Honey-Comb. *Job* the greatest man of the East, esteemed it more than his daily Bread and bodily Food. Our King *Edward* the Sixth, when he was Crowned, they put three Swords into his Hand; he said, there was one yet wanting, the Word of God, the Sword of the Spirit.

Psal 19. 10  
Psal. 119.  
72.  
Job 23. 12

*Charles* the Great, was said, to set his Crown upon the Bible. *Theodosius* the Elder, to write the New Testament with his own hand, which he counted a choice Jewel. *Theodosius* the Younger, learned much of the Scripture by heart;

## The Epistle

*Speeds*  
Chron. c.  
24. p. 838.

See her  
Letter.  
Acts and  
Monum.

*Sacræ  
Scripturæ  
tui sunt  
sanctæ de-  
liciæ mei,  
Augustin.*

as also the Lord *Thomas Cromwel* did-  
*Queen Elizabeth* of blessed Memory,  
kissed the Bible presented to her, and laid  
it to her breasts, and said, it had ever  
been her delight, she would frame her Go-  
vernment according to it. The Lady *Jane*  
*Grey* in her Letter that she left her Sister  
*Katharine*, saith of the Greek Testa-  
ment, this is a Book which though it be  
not garnished with Gold, yet it was  
inwardly more pretious than Rubies;  
It is the Law of the Lord, the Testa-  
ment left to us wretches, which will  
lead you in the paths of eternal Life,  
*&c.*

Time would fail me, if I should go  
about to shew you what account the Fa-  
thers, Confessors and Martyrs of Jesus  
Christ made of the Scriptures; As also  
our famous Orthodox, Modern Di-  
vines; Dr. *Prideaux* left these Verses  
behind him, written upon his Bible.

*This sacred Volume in whose precious leaves  
The Mysteries of Heaven in treasures lie;  
The Object and the Subject of each Christian*  
*(eye,*  
*Who lives by this, by death shall never die.*  
*Here shines the Sun of grace diffusing wide,*  
*His*



## Dedictory.

His quickning rays on all from side to side.  
Here God and Men do both embrace each  
    (Other,  
Met in one Person; Heaven and Earth do kiss.  
Here a pure Virgin doth become a Mother,  
Who bore that Son, who the worlds Father is.  
Here true bliss cometh flying from on high,  
To hawl Man out of Hells dark Empiry.

John a Wigord.

Take one taste of those few among  
the many famous Verses written by  
Mr. Clark.

This Book, these Sentences, these Lines,  
Each Word and Letter,  
To me is better,  
Than Chains of Pearl and golden Mines.  
'Tis Heaven transcrib'd and glory pen'd,  
Gods Truth no doubt  
Was copied out,  
When he this Gift to man did send,

J. C.

You see, Sir, with what a Cloud of  
Witnesses you are compassed about, for  
your conduct & encouragement in your  
way towards Canaan your heavenly  
Country, that you may taste of the hid-  
den

See his Di-  
vine Poem  
or Poeti-  
cal Medi-  
tation,  
p. 622.  
In his Mir-  
ror:



## The Epistle

den Mannah, and read and ruminat  
upon this Bread of Life, and Food o  
your Faith : And as by much porin  
and pondering upon the Statute-Law  
of the Land you may become a wise an  
able Justiciary ; so hereby a true an  
intelligent Christian, and the better ac  
quainted with your own heart : For th  
Scriptures are so penned ( as *Athanasius*  
saith ) that every man may think the  
speak, *de se in re sua*, of him in hi  
Affairs. Indeed there is little good t  
be got by reading the Scriptures curs  
rily and carelessly, but if you do it due  
and diligently with attention, affectio  
and supplication, they will have such a  
influence upon the Soul, and such a  
efficacy, as is to be received from no o  
ther Book that can be named : hereby  
how hath the proud heart been humbled  
the hard heart softned, those boisterou  
and predominant passions and affection  
subdued, and every thought captivate  
into the Obedience of Christ ; so tha  
the Man hath become of a Lion a Lamb  
of a Leopard a Lamb, of a Swine  
Sheep.

Who sees not at this day, that th  
nauseating of this Bread of Life hat  
brought

*Erasmus in*  
his Pre-  
face upon  
*Luke.*

## *Dedictory.*

brought many men to spiritual leanness, set them upon dangerous precipices of pride, till they have fallen into the dead sea of practical Atheism; whereas a serious searching out of the Will of God revealed in his Word, is an effectual means for the maintaining a powerful sense of Religion in the souls of men. Be sure therefore to make a diligent search into the mind of God, as it is here manifested; For the dignity of the Scriptures, and the Majesty of Christ, who is the Author and the matter of them, mutually look one upon another as the Sun doth on the Stars, and the Stars on the Sun: for as the excellency of the Sun appears by the glory of the Stars, to which it giveth light; so the Majesty of Christ is manifest in the Scriptures, to which he giveth credit: And as the Pearl by the often beating of the Sun-beams upon it, becomes glorious; so we by beholding, as in this Glass, the Glory of the Lord, are changed into the same Image from Glory to Glory.

*Dr. Stillingfleet in his Epist. to Origin. Sacra.*

2 Cor. 3.  
18.

It happily may be expected from some, according to the Custom of such Dedications, that I should speak of your  
2 Cor. 9.  
10, 11, 13.  
perso-

*The Epistle, &c.*

personal worth; but I well know your modesty would by this means be p. 10  
the blush, and some disaffected persons might count me a parasite: I shall therefore turn such Praises into Prayers, that he who is able to make all grace abound in every good Work, would multiply your Seed, and increase the Fruits of your Righteousness, that others may glorifie God for your professed subjection to the Gospel of Christ; this is, Sir, and shall be the hearty Prayer of

*Wetherock-hill*

*Novemb. 4th*

*1674.*

*Your Servant*

*in the same Saviour,*

*Richard Moore.*



To

To the Candid, Christian Reader.

**W***ise Solomon saith, There is no end in making Books. In this Case, Covetousness and Ambition, like the two Daughters of the Horseleech, never say it is enough; and in Polemical Discourses Men are endless in their Answers and Arguments; so that the Reader after a curious inspection, will find many things impertinent, acted in passion, and utterly to fail his expectation; like the hungry Dog gnawing upon a Flint-stone, wherewith he may assoon (as we say in the Proverb) break his Neck as his Fast; Which made Erasmus so ironically to pass his Censure of such; Multi mei similes (saith he) hoc Morbo laborant, ut cum scribere nesciunt, a scribendo tamen temperare non possunt. And lest any man should say unto me, Physician heal thy self; Know, good Reader, that the Subject-matter of this small Piece, is not Controversial, but truly Christian; you have here an Impartial Narrative of a Man of God, a Godly Divine,*

Eccles. 12.  
12.

## To the Reader.

Divine, who was illustrious in his generation, one that thundred in his Doctrine, and lightened in his life ; who was a holy President to his Flock, and left many wholesome Precepts behind him when he died.

He was conscious that Examples do more affect or infect, than Rule ; that Practice doth obviate Precept, and that our life is a continual imitation, and that we are one anothers patterns and temptations ; that most men go the way that is gone, not the way that must be gone ; and are carried by the gale of Custom, rather than by the guide of Conscience ; he chose therefore to go before his Charge, in all manner of Conversation and Godliness.

As Nazianzen Of Athanasius. He was one that was high in Parts, holy and lowly in Heart, the more he knew the more he perceived his own ignorance : as Boughs loaded with Fruit, and full Ears with Corn, and bow down the head, and bend towards the Earth.

As for such, who have the highest natural Endowments, without grace, they are but glittering Glow-worms in the dark ; or as Toads which ( they say ) have a Pearl in the head, and poyson in their whole body. The Devil desires to be adorned with these counterfeit Pearls and Bristoll-stones.

But

## To the Reader. T

But this renowned Worthy had a good inside  
and outside, clean hands, a learned head,  
and a loyal heart to Jesus Christ.

It were to be wished, that such who are  
so ready to strive about words; would strive  
to imitate him in good works: to imitate  
Vertue, is a Vertue to be imitated, and herein  
that is truly excellent. wherein we strive to  
excel Αγαθὸν ἔπος ἢ τὰ βεβηλότερα, follow  
him, as he follows Christ.

Justin  
Martyr.  
non in  
verbis sed  
in fac-  
tis res Re-  
ligionis  
dependet.  
Hesiod.

Now give me leave to acquaint thee  
(good Reader) with the occasion of this  
my undertaking, I was desired by some  
Friends to write what I knew concerning  
the Life of Mr. Hall, which I did with  
some unwillingness, and happily no less  
waywardness; and no wonder, for besides  
my personal knowledg of him, and what I  
gathered out of his own Works, I could  
be informed little of him by his Friends, ex-  
cept about the manner of his Death; I  
could neither procure to see the several  
Occurrences of his Life written by his own  
hand, nor a sight of the Sermon preached at  
his Funeral: and hearing that his Life  
written by himself was lost, and being lost  
that one so well deserving of the Church of  
God, should not be more publickly spoken of,  
I was perswaded to print these plain Ser-  
mons,

## To the Reader.

1 Cor. 4. 3.  
August.  
cont. Fass.  
L22. c. 34.

*mons, together with his Character, Life and Death; wherein happily I may expect to meet with some morose reception from the malevolent; but it matters not, contra scophantarum morsus non est remedium. As touching me, it is a small matter for me to be judged ~~and indignis~~ <sup>and indignis</sup> ~~upigas~~ of mans day. Non curo illos Censores, qui non intelligendo reprehendunt, vel reprehendendo, non intelligunt: My Comfort is this, That how mean soever the undertaking is, yet the intencion of the Author is to bring honour to God and imitation to Men. Go and do like to him.*

*I beg of thee ( Courteous Reader ) to pardon my boldness in this my undertaking, and where thou meetest with any Errata's, correct them with thy Pen, or cover them with a Mantle of love, considering with thy self, Humanum est errare, errare possum, hæreticum nolo esse; Mistakes may be occasioned by my distance from the Press, or through the Printers being unacquainted with my hand. Farewel*

Horace his  
Epistle.

— Si quid novisti rectius istis, Cum.  
Candidus imperti, si non his utere me-

*Thine in the dearest Lord.*

Richard Moore.



## SERMON I.

2 COR. 4. 7.

*But we have this Treasure in  
Earthen Vessels.*

**T**He great Apostle of the Gen-  
tiles, begins the Chapter with  
a Remonstrance of Gods meer  
Mercy in calling him to the  
Ministry; in the faithful discharge of  
which, though afflicted, he will go for-  
ward without fear or fainting; and in  
this Case he commends himself and his  
Colleagues to the *Corinthians* Consci-  
ence; and hereby takes away all suspi-  
cion of arrogancy, in that they sought  
not their own Gain, their own Glory, but  
Christs; not to rule over their Faith,  
but to relieve their Joy.

And here he seems to wipe off an  
Aspersion of the false Teachers, tend-  
ing to the contempt of his Person, and  
the discredit of his Preaching: They seem

B

to

v. 11.

v. 2.

v. 5.

2 Cor. 1.

24.

2 Cor. 10. charge him as if he had not light and  
 10. fight to fit and qualifie him for the dispensation of the Gospel. To this St. Paul answers ;

v. 6. 1. By way of Assertion ; God hath shined into our hearts, and given us out of his rich *Treasure*, Wisdom and Knowledge.

ἐν ᾧ ἡμεῖς  
 παύ.

2. By a Concession ; he yields, that he, and others, who were authorized by Christ to preach the Gospel, and to represent his Person, were *Earthen Vessels*.

In the words you have these Parts :

1. A *Precious Pearl* dispensed , viz. The Gospel.

2. The *Stewards* intrusted with it ; The Apostles and all Faithful Pastors. *We have it.*

3. The great Proprietor that communicates it ; God who causeth Light to shine out of Darkness:

4. The Pots or Pipes wherein this Pearl is put ; ἐσχατίοις σκεύουσιν, in *Earthen Vessels*.

5. The End intended in it ; that the Excellency of the Power may be of God, and not of us.

Calvin in  
 loc.

Herein the Apostle alludes to earthly  
 Pearls

### *Put in Earthen Vessels.*

3

Pearls which usually are not put into a costly Cabinet, but into a vile Vessel : so the Lord is pleased to make use of frail miserable men to be his Ministers to bring their brethren to Christ, that his Power hereby may be the more apparent.

As the Text hath reference to the foregoing Verse, it seems to be a Metaphor taken from Lanthorns ; and so the Apostles did not hide their Light, that shined into them, but let it out to enlighten others : but according to the Original Word, it may be rendred Vessels made of *Oyster-Shells*, by an allusion <sup>ὁσπέρη</sup> to the Precious Pearl that is found in <sup>ὀστρί</sup> Shell-fish.

Hence you may observe :

*Doct. That the Gospel is a Pearl of Price, a choice Treasure.*

*2. Christ Embassadors are Earthen Vessels intrusted with this Treasure.*

*3. The Gospel should not be in less esteem with you, because it is dispensed from, or in Earthen Vessels.*

In the handling the first Point, I

B 2

shall

## *Precious Treasure*

shall shew what a Treasure is, what kinds of Treasures there are; What a Treasure the Gospel is; the Reasons why it is so; and the Causes why worldly men do not so account it.

1. A *Treasure* is something of Price, and of account, laid up closely and charily, for future use in Chests or Cabinets, in peace, from the pilfering of Thieves, and in War, from the plundering of Souldiers.

And it is either,

Jam. 5. 3.

1. An *Earthly Treasure*, as Gold and Silver, Pearls, and precious Stones, which worldly men heap up for the last day, wherein they place their chief happiness; yet which shall be as fewel to put on fire the Wrath of God against them. These have their Names written in the Earth, and their Conversation; only their Treasure is in the Field.

Jer. 17. 13.  
c. 41. 8.

Luk. 12. 33

2. A *Heavenly Treasure*, viz. Christ; the Graces of the Spirit and the Gospel, which Believers hide and hoard up in their hearts, and lay out as the Merchant upon Exchange doth his Money that he may receive it with advantage in another Country; so Christians that are trading in, and travelling towards

Phil. 1. 27.  
c. 3. 20.

ano-

another Country, are laying up and laying out for that, where they have πολιτεία their Burgess-ship, they live by the Laws of that Country which is Heavenly, and hide them in their hearts; *Thy Word* (saith the Prophet) *have I hid in my heart.* This is the *Treasure* I am now to treat of. *More to be desired than gold, yea than much fine gold. More precious than jewels; the price of it is above rubies.*

Psal. 119.  
11.

Psal. 19. 10

Job 28. 16,  
17, 18.

The Gospel is that *Treasure* hid in the Field, which cannot be too far fetcht, or too dear bought.

Mat. 13. 44

1. It is a precious *Treasure* to be preferred before thousands of gold and silver; it's better than precious Stones; all the Pleasures, nay all the *Treasures* in the world are not to be compared to it, though the Mountains were Pearl, and the whole Globe a shining Chrysolite.

Psal. 119.  
72.

Prov. 8. 11.  
M. Bolton  
Job 28.  
15, 16.

2. It is a heaped *Treasure*, containing *Multum in minimo, in parvulo*; I will not compare it to *Homers Iliads* in a Nut-shell, but prefer it before all other Books, Humane or Divine: since it comprehends *totum hominis & bonum hominis*; it contains in it abundance of

Eph. 3. 10.  
ἡ πολυ-  
πύρι κίλος  
σοφία.

curious variety of the manifold Wisdom of God; as a Ring that hath many Jewels in it, and a Treasure that is compacted of many precious Things; for commonly a single Commodity doth doth not make a Treasure but Many.

3. The Gospel is a hoarded and hidden Treasure; for it contains in it those Treasures of Wisdom and Knowledge which are hidden from the wise and prudent men of the world, who have *principium lesus*, a crackt brain, that they cannot perceive things spiritual. Jewels are not used to be put in places where they may be seen of every eye. What *Job* speaks concerning Wisdom is true of the Mysteries of wisdom and knowledge in the Gospel; The Depth saith, it is not in me, the Sea it is not in me. Such who are able to search into the secrets of nature, and can fathom the depth of Arts and Sciences, yet are many times meer strangers to it, they know not how to dig for, or to draw out this *Treasure*.

Col 2. 3.  
I Co. 2. 14.  
Job 28.  
12, 14.

4. The Gospel hath an attractive vertue in it, when preached in the power of the Holy Ghost, to penetrate the heart, and to draw it after Christ:

As

As the Loadstone hath a natural force to draw Iron, and the Sun to draw up Vapours; so the Sun of the Gospel by the agency of the Spirit to attract the Heart. As the men of the world who have Treasures hid in the Earth, they count them their chief happiness, and their hearts are drawn after them; so the godly, who make the Gospel their Treasure, and their hearts are fixed to it, they will forsake all to follow it.

*Where your Treasure is there will your hearts be also. Veniat Verbum Domini & submittemus sexcenta si nobis fuissent Colla,* said a Dutch Divine.

Mat. 6. 21.

Reas. 1. Because the Gospel reveals the unsearchable Riches of the Grace of God in Christ, in whom are hid all the Treasures of Wisdom and Knowledge, whereby the Saints are enabled to lay up a good Foundation for themselves, to lay up their Treasure in Heaven, and to lay hold of eternal Life.

1 Tim. 6.

19.

Phil. 2. 16.

1 Tim. 3. 9.

Tit. 1. 9.

2. All things or persons that excel others in their kind, and are of greatest rate for their rarity or preciousness, these are counted Treasures; but such is the Gospel: as amongst Fishes, The Levia-



than ; and in Birds, the Eagle ; and amongst Beasts, the Lion ; and Princes and Potentates among Men, they are valued of more worth than thousands of an inferiour rank : So in Books, those  
 2 Sam. 18. 3. which are rare and fetcht from far ; As it is said, That *Plato* gave for three choice Books 30000 Florens ; How much more is the Gospel to be prized since it came from Heaven, in whose sacred Leaves the Mysteries of Heaven in Treasures lie !

Dr. Pri-  
 deaux.

*The Object and the Subject of each  
 Christian eye ;  
 Who lives by this, by death shall never  
 die.*

3. All other Creatures, how excellent soever, consume in time. Gold and Silver is subject to the rust and canker ; the most princely Ornaments, even Crowns beset with Pearls, and precious Diamonds, perish in time ; the best Books are worm-eaten ; But the  
 Jam. 5. 3.  
 Isa. 40. 8: *Word of our God, shall stand for ever.*

4. The Saints have ever esteemed it so ; for they have been content to part with all for it.

That's

That's a mans Treasure, which he prefers before all other things, and will part with all rather than this; *As a man will part with all he hath to save his life*; Job 2. 4. He counts Life his chief *Treasure*.

*Alphonfus* King of *Arragon* professed, he would lose his Jewels, rather than his Books; So a Child of God will part with all, rather than the Gospel; as that *Dutch* Divine said, as before.

5. That is a mans Treasure, which he counts he cannot live without. Some count Riches their Treasure; for if they are robbed of them, their life is unravelled, their heart and their hopes break at once, they die in the nest as did *Nabal*. Some count Pleasures their Treasure; for if they be deprived once of them, they cry out with *Adrian*, *They shall never be merry more*. Some count Children their Treasure; and therefore cry out with *Rachel*, *Give me Children or else I die*. But a Child of God makes the Gospel his Treasure, for he thinks he cannot live comfortably without it. It was a remarkable Passage of *Luther*, who said, *He could not live without the Word in Paradise, but with it, he could, even in Hell it self*.

Gen. 30. 1.

Ob-

**Object.** *But if the Word be so choice a Treasure, What may be the Reason why the World doth not so esteem it?*

**Ans<sup>w</sup>.** The Causes of this I conceive may be either in respect of the Organ, or of the Object.

2 Cor. 4.  
4.

Nicost<sup>r</sup>ates.

1. In respect of the Organ: The Prince of the World hath cast a mist before the eyes of these men, that the light of the glorious Gospel of Christ, who is the Image of God, shineth not in their hearts: As for Example, The Sun is a glorious Body, full of light and lustre, yet blind eyes perceive it not; So the Gospel is a Light shining in darkness, but the blind and brutish world discern it not, but prefer with the Cock in the Fable, a Corn of Barley before it. As one that looked intently on a curious Picture, was asked the cause why he did so? answered, *If thou hadst my eye thou wouldst no less admire it than I do*; So had the world but an illuminated eye, they would judg of the Word as the Saints do.

2. In respect of the Object. They make not the Word of GOD, but

but the World the matter of their choice ; Their Treasures are in their Fields and in their Flocks and Herds ; And thus *they heap up Treasures for the last day.* He that holds the World his Portion, will prefer it before any other. A godly Man esteems the Word of God as his Heritage for ever ; and therefore takes it for a greater Treasure than Chains of Pearl and Mines of Gold.

Jam. 5.3.

Psal. 119.  
11.

*Use 1.* Serves to refute the folly of a generation of Men, who are wiser for the World than for Heaven, and hoard up Treasures for themselves here in the place of their pilgrimage, and are not rich towards God : Is the Word such a Treasure ? Why do you prefer the dirt and dung of this World ? the Pleasures of Sin , and the Profits that result from your Purchases and Possessions before this Pearl of Price ? Could I but acquaint these men where they might buy a cheap Piece of Ground , or where Gold and Silver, and precious Jewels lay hid in the Earth, though it were a great way off, and hard to get, Would they not hearken to me ? Oh how would they

Luk. 16.8.

Luk. 12.21.

Rom. 10. 8

Psal. 140.  
10.

Rom. 2. 5.

they run or ride, dig and delve in the bowels of the Earth to get them! But I acquaint you with a more precious Purchase, with a far more enduring Substance, and tell you it is nigh unto you, where it is hid, and how easie it is to be had, yet I cannot prevail with you for my life, to take a little pains to get it, or to part with a little of that which you cannot long keep, though it were to gain that you can never lose. Well, your Treasure you are for, and your Treasure (without true repentance) you will have, such as it is, such as you have laid in, and laid up for your selves, even Treasures of Wrath against the day of Wrath, and the Revelation of the righteous Judgment of God.

Use 2. Which that you may avoid, let me prevail with you to make the Gospel your Choice; count it your chief Good below God and Christ. It is a Legacy left you by your dearest Lord, sealed with his precious blood; herein you have a promise of the Pardon of Sins, of Adoption of Sons, whereby (if you are not wanting to your selves)

But yourselves) you may become Heirs of God,  
 and Joint-heirs with Christ, and Partakers  
 of the Inheritance of the Saints; And will you  
 not read it? Will you not heed it? at least,  
 with as much care as a Child would his  
 Fathers Will, to know what he hath left him;  
 to see whether some one or other have not a  
 Title before him to the chief Treasure.  
 Alas beloved, Do we see it, and is it  
 not our shame, that those *Terra-Filii*  
 Sons of the Earth, can even sweat for  
 Silver, forbear Pleasures that they  
 may get Profit, dig deep in Mines for  
 Precious Mettle, and choice Jewels,  
 storm dangers and difficulties by Land  
 and Sea; The Merchant, the Mariner,  
 the Mathematician, the Mechanick,  
 the Souldier, and he that studies the  
 Philosophers-stone? And will you not  
 take as much care, be at as much cost,  
 use as much courage in Christianity at  
 least, in searching into those golden  
 Mines of the Gospel wherein are discovered  
 those hidden Treasures of  
 Wisdom and Knowledg in Christ.

St. Chrysostom saith to this purpose,  
 Such as dig Treasures out of the  
 Earth, though they get infinite Wealth,  
 yet

Omnis cupiditas in  
 illum tendatur.

Joh. 5.39.

In his Homil. Super  
 Orat. An-  
 72.

Read the  
Lady Jane  
Grays Letter writ-  
ten to her  
Sister.

Pfal. 119.  
140.

Pfal. 12.6.

Deut. 12.

32.

Pfal. 19.7.

Rev. 22.

18, 19.

yet give not over till they have drawn the Mine dry; for this is their chief care, not to get out much, but to leave none behind. How much more should we endeavour to know the whole mind of Christ contained in the Gospel, lay out our selves about it, and labour in it day and night.

The Gospel is a pure Treasure, very pure, purity it self, free from all dross. Such as dig in Mines for Gold and other precious Mettals are willing to work hard, though the Oar hath much dross and dirt that cleaves to it, till it be refined; but this is a pure and proved Word, pure as Silver, tried in a Furnace of Earth fined seven-fold.

2. It is a perfect Treasure in all parts without mixture of any other alloy: nothing must be put to it or ought be taken from it. Those precious things that are taken out of the Earth, even all Mettals have their mixture, which doth somewhat debase them; but the Word of Christ is perfect of it self, and compleat without the additions or traditions of men; He that addeth to, or diminisheth any thing from it, shall have no part in the Book of life.



life, but shall partake of the plagues that are written it. Oh how inexcusable are the Papists, who count it imperfect, and pollute it with the mud and Mine of their vain inventions; and carnal-Gospellers, who profane it, who take not pains to read it, who heed it not, neither hoard it in their hearts!

3. It is a precious Treasure; Gold, Silver and Jewels, are precious things, and yet they are but as the Offal and Excrements of the Earth; a man may have much of them, and yet be miserable, and say with *Cesar*, *Omnia fui & nihil profuit*; I have been all things and never the better; but the price of this is above rubies, to be esteemed as gold, nay, above fine gold, even above thousands of gold and silver. Had the Lord thought these things a fit portion for his people, he would not have given them to his enemies; the barbarous *Indians* have much more of these than you.

4. It is a profitable Treasure; to teach, to convince; profitable for all things, to correct, and to instruct in righteousness. *Gregory* calls it the heart and soul of God. *Athanasius*, the food of

Job 28.

Psal. 119.

72, 127.

2 Tim. 3.

16.

ευχῆς  
 ἱεροφ.  
 παγῶν  
 τῆς ἀλη-  
 θείας  
 ἀκλινῆς.

2 Tim. 3.  
 17.

of the Soul. *St. Augustine*, the For-  
 trels against Errors. *Irenaus*, the inva-  
 riable Rule of Truth. In a few words,  
 it teacheth true godliness, which is  
 profitable for all things, 1 Tim. 4. 8.  
 for all persons whether in a publick or  
 private capacity.

It is profitable for men in all Duties,  
 in all Estates and Conditions, which  
 respect their active or passive obedi-  
 ence: It teacheth men what they  
 ought, and what they ought not do;  
 how to live, and how to die; and how  
 to suffer, and how to carry themselves  
 in prosperity and adversity. The A-  
 postle had never taken out that Lesson,  
 had he not learnt it here, viz. to be

Phil. 4. 11. content in every estate, to know how  
 to want, and how to abound; and as  
 2 Cor. 6. 10. one that had nothing, yet possessing all  
 things. A strange hyperbolical Speech,  
 a Riddle to the world.

5. It is a pleasant Treasure, sweeter  
 Psa. 19. 10. than Honey, yea, than the droppings  
 Psa. 119. 103. of the Honey-combs. *Ephraim* who  
 Hof. 13. 15. was a pleasant Child in Gods account,  
 Jer. 31. 20. yet he had the Treasure of  
 all his pleasant things spoiled: but here  
 is a sweetness, wherewith, as the Soul

of man shall never be satiated, so neither shall it ever be satisfied till it come to Heaven.

It is a lasting Treasure, an everlasting Sweetness: I might add, what I before said, The Gospel is a heaped, a hoarded, a hidden and a heavenly Treasure.

*Use 3.* And now you Sons of Pleasure, and Daughters of the Horseleach, who are so ready to cry, *Give*, and are never satisfied; Tell me what you would have? And where you are like to mend yourselves? You are for Profit, here is Gold for you; you are for Pleasure, and here's Honey for you. Oh how well might you be without these Earthly-sweets! Would you but drink of this Well of living Waters, where only it is the deeper the sweeter. I cannot but wonder that Men that have Reason, and are in their right wits can hear these things, and not be (at the least) convinced, if not converted. Oh that the *god of this World* [the Devil] should be able, in things so clear and perspicuous, to put a Blind upon your Understandings, and Bribe  
C your

your Judgments ! Truly, if the Gospel in these Halcyon-days, be a hidden Treasure to you, it is so only to such as are lost, &c.

2 Cor. 4. 4

3. Beg of God by frequent and fervent Prayer, that he would give you enlightened understanding, so as you may see a singular vertue in, and may set a superlative value upon this excellent Treasure, the Gospel ; which is a manifestation of Gods Mind, the mystery of his Will and Wisdom, a Copy of his Truth, a transcript of Heaven, and Happiness to the Heirs of Glory. What *Aeneas Sylvius* saith of Moral Vertue, may much more truly be said of the Gospel ; If moral Vertue could be beheld with mortal eyes, it would work a strange admiration in the Beholders. But behold here you have Divine Vertue pointed out to the life, Majesty and Mercy, Vertue and Verity, Righteousness and Peace kissing each other ; a far greater Treasure than the *Ishmaelitish* Merchants had of *Joseph* who became Lord-Treasurer of *Egypt* ; and blessed be the Lord that we should be born to behold with our eyes the things that many Prophets and

Psal. 119.

18.

*Aeneas Sylv.* in his Epist. to *Sigismund.*

Psal. 85. 10

Mat. 13 17.

righte-

righteous men desired to see, and have not seen them; *Paulum in Ore, Christum in Carne revelatum*, weretwo of St. *Augustin's* great wishes: To see *Paul* in the Pulpit and *Christ Incarnate*, &c. The *Queen of Sheba* came from far to see *Solomon* and to hear his Wisdom, and parted with much precious Treasure for this: But behold a greater than *Solomon*; the great Lord-Treasurer of the whole world hath sent his Embassadors to publish the glad-tidings of Peace, and to sing that Evangelical Hymn, *Glory to God in the highest, on Earth Peace, good will towards Men*. And yet this Treasure sticks upon our hand, and is vilely valued by the blind world, who see not their want, and know not the worth of a Christ.

Luk. 2. 14

Wisdom uttereth her Voice, and proclaims her precious Wares, and saith, *How long ye simple ones, will you love simplicity, and ye scorner's delight in Escorning!* &c. yet the Staple-treasure of the Gospel will not off; Men make light of it, who have their Treasures in the Fields, and will hardly step over their thresholds to gather this *Manna*.

Prov. 1. 21

Mat. 22. 5.

Could we but once perswade you to get inlightned understandings, you would see with other eyes, and hear with other ears than you now do, and walk with other feet, and work with other hands; you would no longer lie down with the sluggard, and say, *O utinam hoc esset laborare!* Oh that this were to labour! you would not with the hungry man barely long for this food, but labour for it; you would not only thirst as the Covetous Man doth after Wealth, but you would work to get it; you would wait at the Pool, and at the beautiful Gates of the Temple, and your main request to Christ would be that of the blind Man, Lord, only that mine eyes might be opened, saith he.

Acts 3. 2,  
10.

Mark 10.  
51.

Use 4. With what joy should we embrace the Gospel? Men use to rejoice when they get Treasures. The Marriage-day upon this account, is called a Merry-day, because the Man expects a Treasure; for on what he sets his heart and affections, that's his Treasure: Shall carnal Men rejoice when they find Jewels? And shall not Christians,



sians, who have a Treasure made up of Jewels in the Gospel rejoice even more than in all riches? We read in the Occurrences of the Low-Countries, That a day of Festivity was kept some time for joy, that the Scriptures were translated. But this joy lasted but for a season, like unto that of *John Baptist* his Hearers. And indeed, what Reverend *Moulin* saith of his Countrymen, we have cause to say of ours; *Time was* (saith he) *That whiles they burnt us for reading the Scriptures, we burnt with zeal to be reading of them.* Now with our liberty is bled a neglect of the Word of God; and so it is with us as in some parts of the World, where there are great store of Pearls and other precious Things, the people will part with them, for such things that we here count trifles; So the Gospel is looked upon by many, as *Mannah* was with the *Israelites* but common Meat. Surely, were it to be sent to such as have not heard it, they would hear it more, believe it more, rejoice in it more than we do. Alas for this poor Nation, it surfeits upon the glorious Gospel! And hence it is, so few with Joy receive

John 5.

35.

Moul.  
Theoph.  
2. 278.



ceive it, with Faith believe it, with their Heart embrace it. But let all that are Gods Jewels rejoice in it more than in Corn and Wine, and all earthly Comforts.

Use 5. Let us come to the Preaching of the Gospel as unto a Treasury and Store-house of all good things, the Common Mart and Market of all spiritual Provision, even Treasures of Wisdom and Knowledg; Here is Bread for the hungry, Water for the thirsty, Milk for Babes, strong Meat for Men, Wine to make glad the Heart and Oyl to make his face shine: Here you may have Gold to enrich you, Garment to cloath you; here are Ornaments for your head, Bracelets for your neck and arms, Pendants for your ears, Eye-salve for your eyes, a Girdle for your loins, Brest-plates for your hearts, and Signets for your hands. You have here a *Cornucopia* for Plenty, a *Catholicon* for Cures; an *Armory* for Weapons against spiritual Wickednesses; a *Library* for Books, and *Treasury* for Jewels. What would you have? What are your Wants?

Isa. 55. 1.

1 Cor. 3. 2.

Pfal. 104.

15.

Rev. 3. 18.

He

Here you may have a Supply from Jesus Christ, *In whom doth all fulness dwell; and from whose fulness we receive Grace for Grace.* Col. 1. 19. Joh. 1. 14.

Are you poor in spirit? here are durable Riches for you; sick? here is Physick for you; sorrowful? here's Comfort for you; tempted? here's sufficient Strength for you; Are you in Bonds? here's Bale for you: Are you broken for sin? here's a precious Balm for you: Have you a hard heart? here's a suppling and a softning Oyl for you: Are you subject to fears and doubts? here Faith is begotten for you: Are you sullen or silent, and cannot pray? here you have the Spirits Promise to help your Infirmities: Would you know how to behave your selves in the House of God? in your own Houses, as Husbands and Wives, Parents and Children, Masters and Servants? Come to this publick Treasury where these things are to be had: but you must know this, that these Treasures are not to be attained without digging and Christian Diligence in the use of means. It is a hard work to dig for Gold, and you must make heart-work of it. The

Prov. 8. 10.

2 Cor. 12.

9]

Rom. 8. 26.

Eph. 6. 1,

2, 3, 4, 5.

Isa. 55. 1.

Job. 3. 21.

Ecclef. 1. Apostle minds young *Timothy* of this,  
 13. who had made it his trade from his  
 1 Tim. 4. youth, *Meditate of these things, and give thy*  
 15. *self wholly to them, that thy profiting may*  
*appear. And Solomon saith, If thou seek-*  
*est her as Silver, and searchest for her as for*  
 Prov. 2. 4. *hid Treasure; Then shalt thou understand*  
 5. *the fear of the Lord, and find the knowledge*  
*of God.*

*Quest. But what further means must  
 we use to get this Treasure?*

*Nihil  
 quæritur  
 nisi per  
 viam su-  
 am.*

*Ans. You must be sure to seek it  
 in Gods ways, and in the use of the  
 good means he hath appointed. As,*

1. You must mix the Word with  
 Faith in your hearts when you read it  
 or when you hear it; for such as bring  
 Heb. 4: 2. not Faith along with them, depart from  
 the Word without Fruit; *The Gospel*  
*preached, profiteth not them that hear it,*  
*who mix it not with Faith.* Faith in the  
 heart is like the sweet consecration of  
 Oyntment poured upon Christ his  
 Head; it casts a sweet scent and savour  
 into all the parts and powers of the  
 Soul: it is Oyl to these wheels, and  
 makes

makes them go with agility in the ways of God.

2. Pray unto God that he would Psal. 119: 18.  
pour upon you the eye-salve of the

Spirit; for this Treasure lyes deep, and our shallow capacities cannot comprehend it, our understandings being not only blind, but blindness it self. Eph. 1. 18: Domine velamen amove, Volumen evolve.  
Pray therefore that your understandings may be unvail'd, that the Truths of Christ may be revealed, that neither the Organ may be dim, nor the Object dark; But of this I spake before:

3. Live under a godly Ministry, where the Word drops like pretious dew from Sion into the fertile vallies: This is the *Indies* where this Treasure lies; These Preachers *lips preserve knowledge*, and you must *seek the Law at their mouths, feeding your kids besides the shepherds Tents.* Such who are used to dig in Mines, know by the colour of the Sands, and by the taste of the Waters, that run from the Mountains where the true Treasure lieth; So you may guess where, and from what sort of Men, you may get the Pearl of Price, even from such who wear the Brest-plate of Science and Conscience, whose  
care

Cant. 1. 8.

In vita  
Christ.

care is ( as it was said of *Chrysostom* )  
*Non aures titillare , sed corda pungere ;*  
not to tickle the ears of the Hearers, but  
to prick and pierce their Hearts ; into  
whose hearts the true Light hath shi-  
ned.

4. Be diligent in season and out of  
season , and by frequent hearing of  
Sermons be searching for this hid Trea-  
sure : This is the means that God hath  
promised to bless when we lie with the  
John 5. 3. lame man waiting at the Pool. Men  
use to omit no opportunity to get gain ;  
the love of Gold makes many a man not  
mind his meat or his sleep, but he will  
toil even and take pains when he should  
rest , and refresh nature ; So he that  
would get this Jewel, must with the  
Psal. 1. 2. Prophets blessed man, *meditate in the  
Law of God day and night.*

Job 28. 1.  
Horace his  
Epistle.

5. Such who would get skill in  
searching for *Earthly Treasures* , must  
confer with others to know where the  
right Vein for Silver is ; what tedious  
Travels have been undertaken for this,  
*Impiger extremos currit Mercator ad In-  
dos ;* So such as would have this preci-  
ous Pearl must read and run from one  
Sermon to another, inquire and retire  
into

Dan. 12. 4.  
Amos 8.

12.

into themselves and converse with others, *Luke 24. 17.*

Lastly, Learn from hence to prefer the Gospel before the most pretious things in the world, since it affords a truer Pleasure, a more induring Treasure. Gold is got out of the basest element the Earth, and admired only by men of earthy minds; who make it their God, and sell their Souls to the Devil for it. Oh! the misery, the mischief that the Love of it hath wrought in the world: For this cause *Crates* the Philosopher is said to cast his Gold into the Sea, with these words, *Ego vos mergam, ne ipse mergar a vobis*: It was never true to any that trusted in it. But the Gospel though it come from *Earthen Vessels*, yet it is pure and most pretious, sure and certain, established for ever in Heaven: Lay not up therefore for your selves a Treasure on the Earth, where rust and canker do corrupt, but lay up for your selves a Treasure in Heaven, &c.

*Solinus,*  
c. 68.

*Psal. 119.*  
89.

*Mat. 6. 19.*

But I proceed to the Pot into which this Treasure is put; *Earthen Vessels.*

## SERMON II.

2 COR. 4. 7.

*But we have this Treasure in  
Earthen Vessels.*

**W**E have this *Treasure*, *Non pretio sed promisso* ; not by debt but by dowry ; not by purchase but by Promise. I might observe other things hence, but I must proceed.

*Doct. 2. That Christs Embassadors  
are Earthly Vessels.*

2 Tim. 2.  
20. A Vessel is an Instrument of use in which we do keep or carry any necessary Commodity that concerns life's good.

And by a Metaphor it is transferred to men, who are so called, because they are Heirs :

1. Ei-



1. Either of Gods Election ; 2. Or of his Rejection.

1. Of his Grace and Glory ; Or 2ly. Rom. 9. of his Anger and Indignation ; For, *the Potter hath power over the Clay to make one Vessel to honour, and another to dishonour.* 21.

1. Vessels of Wood and stones, and such as are hypocrites in the visible Church. v.22.

2. Vessels of Gold and Silver, viz. The Elect. v.23.

Moreover, the Word is used in a general signification for any one that God 2 Tim. 1. designs to do him service in a publick or private capacity ; As *Cyrus, Nebuchadnezzar, &c.* in a subserviency to his providence. 22

And in this sense it is put for the Ministers of the Gospel ; and thus our Apostle is called a chosen Vessel, to bear the Name of Christ among the Gentiles. Acts 9.15. And they may be here called *Earthly Vessels.*

1. In respect of their Creation and Constitution, and the base matter of their making : *Adam of Adamah, red Earth ; The first man was of the Earth, earthly.* Gen. 3.19. 1 Cor. 15. 47.

2. In

2 Cor. 5. 1.

Acts 14.

15.

2 King. 15.

14.

Luke 22.

31.

2. In respect of their Corruption that cleaves to them whiles they remain in the earthly house of this their Tabernacle; being subject to many perturbations and passions, and infirmities of flesh and blood; you may see it in *Elias*, *Jam. 5. 17.* in *Jonah*; in *Peter* and the rest of the Apostles: So Ministers in this sense are *Earthen Vessels*, and Satan is sensible of this; and therefore will sift them to the bran: Can he but get such as they to side with him in the promotion of his works of darkness, it makes much for the advancement of his Interest; As *Luther* said of ----- a great Scholar, *Cupit a te ornari Diabolus.*

Zac. 1. 5.

Budæus:

3. They are *Earthen Vessels*, in respect of their resolution and dissolution, subject to the stroke of death, as well as others, like water spilt upon the ground; or like *Earthen Pitchers* that are carried off to the Water, but are come broken home at last; *Eadem conditione mortalitatis, & simili conditione, vobiscum, humanitatis afficiuntur.*

4. They are obnoxious to crosses and changes in their outward estate in the world; they pass from prosperity to adver-

adversity ; they suffer imprisonment, banishment, contempt and scorn, and are counted the very scum and off-scouring of all things. God is pleased many times to empty these Vessels, and to pour them forth as Wine out of a Cask ; and they are vilely esteemed of men, as *Vessels* of no value.

Psal. 123:  
3, 4  
1 Cor. 4.  
13.

a Jer. 48. 11.

The Reasons are such as these :

They have here many times to do with men of earthly minds, to plant a Heaven, and to found a Earth, or rather that God may do it, by their Ministry, as our Translators render the Words. Now what Vessels are fitter for the Lords use, to call home the Vessels of Mercy than men like themselves ? The *Israelites* would not hear of it that God should speak unto them immediately from Heaven, but by the Ministry of *Moses*, a man like themselves : So men of like passion, are men of more compassion ; such as can truly say with the Apostle, *Who is weak, and I am not weak ? Who is offended, and I burn not ?* Likeness breedeth liking, and our own weakness, feebleness, afflictions, stir up

Deut. 5.  
24, 25:  
Exod. 20.  
19.

2 Cor. 11.  
29.

Beza in  
vit. Calvin.

up affection, as it did in *Calvin*; of whom it is said, *He was no otherwise affected towards the Churches, than if he had born them upon his shoulders.*

2. The great Shepherd of his Sheep will have it so, to humble us; that  
2 Cor. 12. when we take notice of the Treasure we

7. are intrusted with, we may seem low, and little in our own eyes, and esteem of  
Isa. 13. 3. our selves *Coniah*, a Vessel wherein is  
Jer. 22. 28. no pleasure. Flesh and blood is apt to

boast in parts, in gifts, wherein happily we may esteem to excel other men: But did we but consider our own brittle imbecillity, and from whom our sufficiency comes, We would no more boast than of a borrowed Sute, or the Man of his

2 Kings 6. Hatchet; *Alas, Master, It was borrowed.*

3. The Lord doth so ordain, that, this precious Treasure should pass to you through *Earthen Vessels.*

1. That you should not cast Contempt upon this holy and honourable Calling of the Ministry, because of the meanness of mens persons, parts, parentage, trials, or temptations; since Gods Prophets, and even Christ and his Apostles were liable to the like.

*Amos*

*Amos* was neither a Prophet, nor the Son of a Prophet, but a Herd-man of *Tekoa*. Jesus Christ before he entred upon his Ministry, served in the mean employment of a Carpenter, his Apostles were many of them, poor Fishermen; And the Apostle *Paul* was sometime a Tent-maker, though indeed brought up at the feet of learned *Gamaliel*; and yet for all the trials and temptations that he indured, the *Galatians* were nothing the less endeared to him; you know, saith he, *How that through the infirmity of the flesh I preached the Gospel, and the trials of me which was in my flesh, ye despised not, neither abhorred.*

*Amos* 1.1.

*Mark* 6.3.

*Acts* 18.3.

*Gal.* 4. 13, 14.

2. The Lord will have it so, that, you should not have Ministers persons in admiration for any elegancy of Wit, excellency of Learning, strength of Memory, &c. Since they are but Men, and of like passions, and the Lord is pleased many times to hide the great mysteries of his Kingdom from the wise and prudent of the world; few of such are called. I know well, that God distributes his Gifts variously, to some, a greater measure than to other men; and such are worthy of double honour, especially

D if

*Jude* 16.

*Acts* 14.

15.

*Mat.* 11.25

*1 Cor.* 1.

26.

- 1 Tim. 5. if they labour in the Word and Do-  
 17.ctrine: But though you ow them re-  
 verence, yet you must not have them in  
 admiration; For this was the Original  
 1 Cor. 1. of the various Sects at *Corinth*, *I am of*  
 12. *Paul*, and *I am of Apollos*, and *I of Cephas*:  
 and the Apostle is afraid, lest any one  
 should think of him above that he seeth  
 2 Cor. 12. in him, and will rather glory in his in-  
 5, 6. firmities for this very cause.

3. That the Grace of *regeneration*  
 may be ascribed, not to the preaching of  
 Men, but to the power of God; so in  
 the Text, and by the operation of his  
 Spirit.

4. The Lords intent in this dispensa-  
 tion may be to puzzle and perplex the  
 great Wits of the world, who rest, and  
 relie upon their carnal wisdom, and think  
 1 Cor. 3. thereby to fathom the depth of these  
 18. Mysteries; but such must empty their  
 Vessels of this Earthly Treasure, and  
 Phil. 3. 7. count it trash, before they be capable of  
 conceiving of, or receiving in the Treas-  
 ures of Wisdom and Knowledg in  
 Christ; for, *Intus existens prohibet alie-*  
*num*; If any man among you seem to be  
 1 Cor. 3. wise in this world, let him become a fool  
 18, 19. that he may be wise.

Use.



*Use 1.* Admire the goodness and gracious condescension of God, who might have delivered his mind to you by the ministration of Angels, and in terrible things; as at the Tradition of the Law upon Mount *Sinai*, with thunder, lightning, and sound of a Trumpet, the Mountain burning, and covered with blackness, darkness and tempest, so full of terror, that, not only the People, but, even *Moses* himself trembled: But God was pleased to deliver his will to you, by men formed of the same clay, cut out of the same lump with your selves, *Earthen Vessels*. Well may we say with the Psalmist, *Lord, What is man*, sorry, sickly, mortal, miserable man, *that thou shouldst be thus mindful of him?* to leave thy mind to us, and deliver it by the Ministry of Men, As the Disciples said!

Exod. 20:  
18.

Heb. 12. 18

Exod. 19:  
16.

Job 33. 6,  
7.

Psal. 8. 4.

Heb. 1. 1:

*Use 2.* If the Apostle who was so eminent an Instrument of Christ, and laboured more abundantly than the rest; yet makes himself equal with others, as an *Earthen Vessel*; nay, in some sense inferior, the least of Saints, the last of Apostles, How doth this reprehend the Pride of the Pope, who takes to him

1 Cor. 15:  
10.

Eph. 3. 8.



the most magnificent Titles, such as no  
 meer man, without the highest blas-  
 phemy may arrogate to himself; such as  
 that Pastor of the Catholick Church,  
 Ceremon. which he blasphemously calleth his own  
 b. sect. 2. Spouse; nay, arrogates to himself the  
 2 Thes. 2. 3 Title of God, and sets himself above  
 Bellarm. Princes who are petty gods, and so  
 de Sum. Pont. 1. 2. proves himself to be the Antichrist: and  
 23. though he pretends his power from Pe-  
 ter, yet follows not his Precepts, 1 Pet.  
 5. 3. and assimilates him in nothing,  
 except in denying his Master.

3. What an excellent patern of humi-  
 1 Pet. 5. 3. lity have we here, who are the Pastors  
 Tit. 3. 2. of Christ's Flock, not to lord it over  
 them, but to allure them by love; shew-  
 2 Tim. 2. ing meekness to all men, and instructing  
 25. those that oppose themselves to be very  
 tender of them, and apt to compassion-  
 ate them in their sorrows and suffer-  
 ings, since we are of the like frailty our  
 selves! This should make us say with  
 Moses, *Who am I?* If there be any Hea-  
 venly Treasure in us, it is Christs Gift,  
 1 Cor. 15. he gave it, and let him have the glory of  
 10. it; *Not I, but the Grace of God which is*  
*in me.* The more any man beholds the  
 Suns body, the less he sees, when he  
 looks

looks to the Earth; So we beholding the glory of God in the face of Jesus Christ, should ascribe the excellency of the power to God, and not to our selves; *Non nobis Domine, non nobis; sed nomini tuo da gloriam.* Psal. 115. 1.

4. You should not value the Gospel the less virtually, but rather have it in the greater veneration, because it comes to you in or through *Earthen Vessels*. We are very apt, naturally, to look at the outward appearance of things or persons, and accordingly to prize and prefer them. For this St. *James* taxeth his Hearers, who in their Assemblies had respect to him that had on a Gold Ring, and gay cloathing: So ordinarily, men shew esteem to such things that are gorgeous and glorious in the eye of the world, and to such Men, such Ministers, as shew forth in their Sermons much humane Learning and Eloquence; and in the mean time, neglect, and slight the godly simplicity of the Gospel, and such as preach it in the power of the Holy Ghost; This is partiality in the Apostles account: Not that I speak against Learning, which is an excellent Hand-maid to Divinity;

Col. 2. 8.  
St. Aug.  
Multi  
propter  
arborem  
scientiæ  
amittunt  
arborem  
vitæ.

but the abuse of it when men darken the Truth through the mists of Philosophical speculations, and preach, *Magis ut placerent, quam docerent*; to please, rather than to profit. If men set such a price upon Earthly Treasures; digged out of the bowels of the Earth, and delivered with dirty hands; How much more should you value the Gospel though it come from Instruments that are *Earthen Vessels*?

2 Thes. 5.  
13. Observe the Exhortation of the Apostle, *We beseech you, Brethren, know them that labour among you, and are over you in the Lord, and admonish you, and have them in singular love, for their works sake.* Though there be no worthiness in the person, yet, it is a worthy work, it is high and honourable, divine and heavenly; the preparation to it, the execution of it is so, if you consider the worth of a precious soul, by the price that was payed to purchase it; not Gold nor Silver, but the pretious Blood of Jesus Christ, and the Reward that will be given to such as are Instrumental in the work; the saving a soul from death, and the hiding a multitude of sins; and how mean soever they appear in

1 Tim. 3. 1

1 Pet. 1.  
18, 18.

Jam. 5. 20.

in the Flesh, yet hereafter they shall shine as the Stars in the Kingdom of their Father for evermore. Dan. 12. 3.

5. Admire the depth of Divine Wisdom in this; That the Lord should make use of our weakness and unworthiness, for the manifestation of his mighty Power in bringing sinners from Satans Kingdom, and their sinful courses, to accept of Salvation through our Lord Jesus Christ. Well may the Apostle say, *Who is sufficient for these things?* 2 Cor. 2: 16. We are not sufficient of our selves to conceive, to perceive, what is our Duty, what is the Dignity of the Ministry, much less the depth of the Mysteries of Salvation, we are to dis- 2 Cor. 3. 5. pence: Our sufficiency, and your proficiency, is of God; we are poor, frail, Earthen Pitchers, appointed by God, to bear this precious Treasure; if he blow upon us, How soon shall we become broken Pot-sheards? *Who am I* 1 Sam. 18: 18. (saith) meek Moses? And *who am I*, and *what is my life* (saith) holy David? So *who am I?* and *what is my life?* a breath, a bubble, a vapor; How unworthy to bear a Pitcher, a Lamp with- in the Pitcher! To blow the Trumpet, Judg. 7. 16

Rom. 11.

33.

Rev. 3. 7.  
Mallem  
ignorare  
sine cri-  
mine  
quam sci-  
re cum  
discrimi-  
ne, Eucli-  
dis.

*Isa. 58. 1.* To say, not ( as they ) for the Lord, and for *Gideon*; but for the Lord, and for *Jesus Christ*. *Oh the depth both of the wisdom and knowledg of God!* Here is a depth indeed, whercin a man might dwell. As *Chrysostome* discoursing about the Love of God in Christ, saith, Oh I am like a man digging in a deep Spring; I stand here, and the water riseth upon me, and there, and still it riseth upon me: We are not of Gods Cabinet Counsel; we have not *David's* Key to open this Secret, and it is not safe to be prying into this Ark; *Mirari potius quàm rimari, sapientia nostra.* Let us admire, what we cannot understand; only this, What cannot God do, that is not sinful, if it please him? who makes his Power appear in our weakness, and gives you this *Treasure in Earthen Vessels*.

*Use 6.* Endeavour to do all the good you can by, and to receive all the good, that is tendered you in the dispensation of the Gospel, since your Ministers are frail, mortal Creatures, *Earthen Vessels*, that will soon be broken.

It will not be long before a period be  
put

put to my preaching, your hearing ; to all our prayers, repentance and preparations for death, and for judgment ; there will be no longer pardon tendered, or graces to be attained ; *no knowledge, no wisdom in the grave whither we are going.* There will be no Accounts cast up, no Counsel given or taken ; no doing of work, but a receiving of wages, according to our work done. *Work therefore while it is day ;* whiles you have life, and light, and health, and strength, and time and talents ; before dim eyes, and failing hands, and feeble feet, and fainting hearts, through the infirmities of old age, come upon you. You are called Labourers, and must not loyter ; Souldiers, and must fight ; sea-faring Men, and must hoise up Sails, whiles the wind fits ; Husbandmen, and must plow up your fallow ground ; Stewards, and must give an account : You have your task set, and have played the truants too long already ; and if you do not hasten, you will hardly have done your work before the Lord comes ; *Therefore while it is called to day barden not your hearts.* Be not like little children that consume their Candle in play and sport,

Eccl. 9.7,  
10.

John 9. 4.

Psal. 94.8.  
Heb. 3.8.

sport, and are forced to go to bed in the dark.

7. Now since both the Text and the Time, leads me to it; I cannot but take notice of two Occurrences of Divine Providence that have hapned to the Inhabitants of this Parish and to my self, as concerned herein this present Month of *April*.

1. The first was the Lords gracious goodness, and the Kings Royal Indulgence in restoring me to my Ministry at this place, who was before civilly dead; and here I have continued a year compleat, with the love, & good liking of my Hearers (not without the opposition and contradiction of some who are envious at my preaching, and cast contumelies upon my person) but none of these things move me, *Homo sum, nihil hac à me aliena puto*; Only the fruits of the affliction, and the success of my service; Oh that I could see more of this! that I might not complain of running in vain; nor you of dry breasts, or a miscarrying womb. My preaching I well know, hath been in much weakness, and in fear and trembling;

For

Acts 20.  
23, 24.

1 Cor. 2. 3.



For, as that grave Father told *Libanius* the Rhetorician, *Non Oratorum filii sumus, sed Piscatorum*; we are not the sons of Orators, but of Fishermen. It is a sufficient excuse, to say what you have heard, came to you through an *Earthen Vessel*; and therefore pray unto God who made mans mouth, the dumb to speak, and the blind to see, that he would cause this light to shine out of darkness into your hearts; that so the excellency of the power may appear to be of God, and not of Man.

2. The second Occurrence; this Month is likewise memorable, for the Death of Reverend Mr. *Hall*, some-time a Preacher in this Place, but a faithful Pastor in the Parish where he served (as he said) a double Apprenticeship; of whom, though I have said something heretofore, yet I can never say enough. His Life was a Transcript of his Teaching; and his Soul was stored with a Treasure of many Divine Graces and Gifts which he hid not in a Napkin, or put under a Bushel, but expended for the publick good: Yet having this Treasure in an *Earthen Vessel*, the Lamp  
of

his Life went out by enlightening others; yet without waste; for the favour of this Ointment hath yielded a sweet perfume in the CHURCH of GOD.

*The End of the Second Sermon.*

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### *His CHARACTER.*

**H**E was a man of middle Stature, his Hair blackish, which he wore very short, scarce to cover his ears; his Face pale, and somewhat long; his Spirit brisk and lively, active and able to bear the brunt of business; and was seldom or never known to be cast down with discouragements, though often menaced and imprisoned by Souldiers, and pestered with Sectaries of all sorts: His Eyes were sparkling, especially when he was intent upon the delivery of matters of worth and weight: The cloaths he wore, were rather coarse than costly; his carriage and behaviour, courteous and

and attractive; his temper and constitution inclined him to choler, and he would break out sometimes into passion; but would soon recal himself, and that, for the future, he might not sin in his anger, he would resolve to be angry for nothing but Sin. One thing hath been observed in him, he would be over-credulous, say some, in receiving Reports upon trust, without examining the Truth of what was told him, especially when it came from such as he had a good opinion of for Godliness; which I impute not so much to his weakness, as to the sincerity and simple plainness of his own heart, his own words being the issues of his upright heart, he judged so of other men. For his judgment (however it was in the matters of the world) yet doubtless it was deep in the search, and discovery of the Mysteries of the Gospel and of Godliness; which he got by frequent Communion with God, and walking in his fear all the day long, *and the secret of the Lord is with such as fear him.* He could see more in these sacred Riddles by Prayer, than by his Learning, and much labour in Reading.

For

I can witness that he gave a Legacy at his death to one who was of a contrary Judgment to him in Discipline and Church-Order.

For his Judgment about Discipline, he was of the Presbyterian Perswasion; and happily *he was* held too rigid by his Brethren, that dissented from him in this: and though more more mildness and moderation was desirable especially towards Dissenters, who serve the same God, and seek jointly to advance the Interest of Jesus Christ, in the power and purity of his Ordinances; yet doubtless what he did, was out of a zeal for the Truth, which he took this to be. And to my knowledg he had a Catholick Charity for all such in whose hearts he perceived the Seed of true Grace to be sown, though they differed far from him in Judgment: for his love to the Saints, was not grounded upon an identity of Opinion, but on a sweet suitableness and harmoniousness in Grace; and whoever he found to have in him *aliquid Christi*, was the Object of his Love: and though he had a hatred towards the sins of all (were they never so great in place), yet, not to their persons, which he would pity and pray for, and reprove:

in

And as he was jealous over this household of God, with godly jealousy; so Prov. 4. 23. in particular, over his own heart, which he kept above all other keepings with much Christian caution; well knowing, that, if the Spring were clear, the streams would soon clear themselves; and lest the flesh should wax wanton, and kick, he would keep it down by severe mortification and abstinence, giving himself much to private prayer and fasting. Indeed he was at all times temperate in the use of the Creature; even at Feasts he would feed very sparingly upon a few Dishes, and would commonly rise from the Table before others had half-dined. But of all other things, he was most spare of his time, which he esteemed a choice Treasure, and the loss of it irreparable; and what shreds of it he could scrape together from a double publick imployment he had, he spent in writing Books: In composing of which, he studied very hard & sate up late; for he had this happiness above many other men (as he said), he found himself best when he was most strongly employed; his Work was to  
to

him instead of Physick, and he chose rather to spend himself in Labour, than to consume with rust and sickness. See more in his following Life.



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*ABEL REDIVIVUS;*  
OR THE  
DEAD SPEAKER.

The Substance of an Anniversary  
SERMON, Preached at *Withall*,  
*April 26. 1674.*

Whereunto is annexed certain dy-  
ing Speeches of many Modern DI-  
VINES, especially of Mr. *THO-*  
*MAS HALL*, late Pastor of  
*Kings-Norton.*

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HEB. II. 4.

*And by it he, being Dead, yet speaketh.*

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L O N D O N :

Printed by *A. M.* for *Tho. Parkhurst*, at the Bible  
and three Crowns, near *Mercers-Chappel*  
in *Cheapside.* 1674.



ABEL REIDVING  
ON THE  
DEAD SPEAKER

The Substance of the  
Anniversary  
of the  
MUSEUM



W. Reidving, Esq. a member of the  
of the  
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of the

And to the  
of the  
of the  
of the

Printed by  
and  
of the

To my much esteemed  
Friend, Mr. William Turton  
of Aulderways in Stafford-  
shire.

Worthy Sir ;

**Y**O U may wonder at my  
boldness, in presuming to  
prepose your Name to this  
popular Sermon, and im-  
perfect draught of the Life and  
Death of Mr. HALL, who may  
seem a stranger to you : and in-  
deed I do not remember that I saw  
your Face, since the time, that the  
Lord (who sets the bounds of our  
habitations) had cast our Lot toge-  
ther in a pleasant place, in a time of  
Jacob's troubles ; where we only  
heard the Voice of Christs Turtle-  
Dove, and had not those dreadful

## The Epistle

*Allarums of War, under which other parts of the Kingdom trembled, and the very pillars of it tottered.*

*That which now encourageth me to this Attempt, is, that I took notice of your constant attendance upon the Ordinances of Christ, and your readiness to sympathize with the sufferings of Sion, and the respect you had to the godly Pastors of the Church; in particular to the person spoken of in the ensuing Narrative, betwixt whom and your self, it is said, there was a near alliance; but doubtless, there was an intimate friendship and close familiarity contracted; the remembrance of which, I hope, still liveth in your heart, happily no less than Jonathans did in the breast of Davids, or Basils in Nazianzens.*

Plutarch.

*As therefore Epaminondas defended the body of his fast Friend Pelopidas, whom he supposed was slain and lay lying upon a heap of dead*

## Dedictory.

dead men: so I supposed you would be ready to defend this poor Piece written concerning your deceased Friend, of whom, though I have said somewhat, yet not the one half that I might. You would not think me to be partial, should I say of him what Nazianzen did of Basil aforesaid; Antiqua probitate, simplicitateq; præditus & eruditus prætate, & p̄is eruditionis laude antecellens; Some that were more eminent for Learning, he excelled in Piety; and some that were more famous for Piety, he excelled in Learning: And indeed, he was bold to be by such as well knew him, and were able to judge of mens parts and piety, both learned and religious.

See Mr. Leys Epistle to his Com. upon 2 Tim. as also Mr. Calamy's Epistle.

I have no more to say concerning him in this place; I only beg your pardon and Patronage, together with a share in your prayers, that what is said in the ensuing Leaves, may

*The Epistle, &c.*

*find acceptance with God, and favour in the eyes of his people.*

*And my earnest desire and prayer to God for you, is, that he who holdeth your soul in life, and hath lined it out to or beyond David's span, would give you much joy and peace in believing; That whilst your Body is descending towards the Common Mother the Earth, your Soul may ascend as towards the top of Pisgah, to descry the Holy Land; that the nearer you come to the pit of corruption, the more prepared you may be for that place of perfection; and like a Tree planted in the Courts of Gods House, you may bring forth Fruit even in old Age; This, (I say) Sir, shall be the prayer of*



*Your Servant in  
our dearest Saviour  
and Redeemer,  
Richard Moore.*

# SERMON III.

HE B. II. 4.

*And by it he, being dead,  
yet speaketh.*

**I**N the former Chapter the Apostle presseth the *Hebrews* to perseverance in the Faith; and here in this, by a Digression, he demonstrates the nature of this Grace, from the Effects.

1. You have the Mysteries that it contains.

2. The Histories that hold it forth.

1. The effects that declare the Properties of Faith are three.

1. It begets a sure and certain Hope of the accomplishment of Gods Promises.

1. In the substance of them: though the thing promised have no present existence or being, yet Faith makes them obvious and evident to the Believer; for it is the *ὑπόστασις*, the ground or confidence by putting that

E 4

which

which is hoped for, as if we had it in hand, and things invifible for fuch as are conceived by fense.

v. 2. 2. The Effect of Faith is drawn from a demonstration of the Elders, that by it received an excellent Testimonial that they pleased God, and were Bleffed partakers of the benefits of the *Meffias* only by believing.

v. 3. 3. A third Fruit of Faith is, that by it we understand things incredible to Reason, as the Creation of the World, which was formed and fashioned by the Word of God, without appearance of a pre-exifting matter; yet hereby having refpect to Gods Omnipotency, we believe it that fo it was.

And this is instanced and exemplified in the following Cloud of Witneffes.

1. Of fuch as lived before. 2. In fuch as were after the Flood.

v. 5. 7. The firft fort of Witneffes were, *E-noch*, *Noah*, and *Abel* here in my Text; who was the *Proto-Martyr* of the world, as *Cain* was the firft Murtherer. *Adam* indeed flew all his Pofterity, in a fpiritual fense; but *Cain* his Brother bodily and bloodily: And as *Adam* the common Parent of mankind, was deceived in



in the Fruit of Paradise: So here he,  
and especially Eve was in the Fruit of  
the Promise.

Gen. 4. 1.  
c. 3. 15.

For though the name *Cain* signifieth  
a Possession; and notwithstanding he  
built a City; yet was he of the wicked  
One, and was no Heir of that City,  
whose Builder and Maker was God: And  
his Mother sensible of the deception in  
the First-born when she brought forth  
the second Son, gave him a name suita-  
ble hereunto; for the Word *Abel* writ-  
ten with the Letter *Aleph*, imports  
mourning; but with *He*, Vanity, one  
humbled in mind and holding such Pos-  
sessions Vanity.

Gen. 4. 2.

Josephus  
Antiq. b. 1.  
c. 2. 10

Here then you have two Men the  
only Heirs of the World offering Sar-  
crifice to God with different Success:  
For,

1. *Abel's* Offering was more accep-  
table than *Cain's*.

2. The Cause of this; not in respect of  
Sacrifice it self or the matter of it;  
for the Fruit of the ground might have  
pleased God, as well as the Firstlings of  
the Flock; but it was Faith that made  
the difference.

1. God had respect to *Abel's* person  
justi-

Gen. 4.4. justified by Faith, and so to his performance and to his Sacrifice as a Fruit of his Faith; testifying of his Gifts, by  
 Levit. 9. some token of his favour and confirmation  
 24. in his Faith, probably by Fire falling  
 Judg. 6.21. upon the Sacrifice; but he had not  
 1 King. 18. so to *Cains*, which was all the ground  
 3. of the grudge he had against him.

This Faith of *Abels* is further illustrated:

1. By the Evidence of it; he obtained witness that he was righteous.

2. By the recompence of it; he was rewarded and regarded of God by his Faith; the Lord took care of him, avenged his Death, reputed him among his Saints, whose death is precious in his sight; His Blood cried to God, and the ground that received it, uttered a Voice, and was clamorous against the Murderer; *ἡ αὐτῆς ἀποθνήσκουσα ἐτι λαλεῖται*, by it he, being dead, yet speaketh; or rather, as the Learned Criticks translate it, is yet spoken of, *Nempe in Scriptura*, saith *Beza*. Where-ever *Abels* Faith is spoken of, whether in the Scripture, or preached of and published to the world, though since he were dead; yet still there shall be a memorial of him,

*Calvin* upon the Text.

*Psal.* 72.14  
*Gen.* 4.10.

*On the dead Speaker.*

099

him, as if he were yet alive: as was said of that Woman in the Gospel by our Lord and Saviour, *Where-ever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.*

Mat. 26. 13

*Doct.* That the renowned fame of the Saints, who lived by, and died in the Earth, shall be recorded as well as recompensed and rewarded after their death.

*The righteous shall be had in everlasting remembrance; their good name and renown shall not only be lasting when they shall be laid asleep in the dust; but it shall be for an everlasting remembrance.* Wise Solomon makes out the proof of this, by Contraries: *Contraria juxta se posita magis plucescunt.*

Psal. 112. 6

*The memory of the just is blessed, and the Name of the wicked shall rot.*

Prov. 10. 7.

*Abels Sacrifice shall have a favour of acceptance. Maries Ointment shall smell sweet in the Nostrils of God and good Men, and Demetrius shall have a good report of all, and even of the Truth it self. When Cain Murdered Judas his monstrous Treason, and Ab-*

John 3.

*soloms*

~~solour~~ Rebellion shall be an everlasting abomination. See for the further opening of the Point.

1. What it is to live by the Faith of Jesus Christ?

2. Who they are that do so?

3. How a Believer is said to speak not only living but dead?

4. Why a Saint is said so to do?

Hab. 2. 4. 1. The just man is said to live by his Faith.

Thus the holy Apostle *Paul*, dead by the Law, revived by the Gospel; from the time of his Conversion to the time of his Dissolution; whilst he abode in the body of Flesh, *he lived by the Faith of the Son of God*; and being dead, yet speaketh in the lively Oracles of the Word of Life.

In allusion to this Speech of the Apostle; *Behold!* (saith Reverend Dr. Rivet, upon his Death-bed) *I am dead, I am risen again; I live no more in my self, but I live in the life of the Son of God, who loved me, and gave himself for me.*

Hab. 3. 17. 2. To live by Faith is to feed upon a Promise, in the failure of outward provision, and to draw out from thence  
sup-

supports and supplies to bear up the spi- Heb. 10.  
rit of life in a Believer. When there is 38.  
no visible appearance in the Creature, 11. 38.  
no blossom on the Fig-tree, nor fruit in  
the Vine, then Christ must be the Chri-  
stians life, breath and bread; he will  
interest himself in a Promise of the  
Word, as his present portion and pro- Heb. 11. 39  
vision, though he have not yet recei-  
ved the things promised in hand, but  
only hath it in hope.

And were we to pass sentence who  
is a rich Man, we would not so much  
look into his Purse to see how much  
Gold he hath, but into his Chest to see  
what Deeds and Indentures, what  
Bonds and Evidences he hath: So if  
you would see whether you are Rich  
and Righteous towards God, be sure  
search what Promises you have treasu-  
red up in your hearts; For as he is a  
rich Man who is rich in Bonds; so the  
Believer that can plead the Promise in  
prayer and put these Bonds in suite.

3. As the true Believer lives to God,  
so he hath laid up for him a goodly he-  
ritage; and though for the present he  
be but as the Heir under age, yet he is Psal. 16. 6.  
sealed with the holy Spirit of Promise, Gal. 4. 1.  
which

Ephes. 1. 14. which is the Earnest of the Inheritance  
 .82 14: until the Redemption of the purchased

188 .11 Possession. Every Believer is an Heir of  
 Rom. 8. 17 God, and a joint-heir with Christ, and

hath an assurance of the heavenly Inheritance here: 1. By Purchase. 2. By Promise. 3. And in the first-fruits of  
 22. 11. 25 the Spirit, which is a part of the whole, as an Earnest is a part of payment for the Purchase.

3. A Believer is said to speak not only living but dead; 1. By his Blood. 2. By his Example. 3. By his Precept.

1. By his Blood; And in this sense the Blood of Christ is said to speak between  
 Heb. 12. 24 things than the blood of Abel: it

speaks peace, pardon, remission and reconciliation with God; but the Blood of Abels cries and calleth for punishment, revenge and vengeance.

Rev. 6. 10. The glorified Saints cannot be said  
 Rom. 12. 19. thus to speak properly; they seek not revenge, but leave it to God, whose Prerogative it is; it is meant only of the provocation of their sufferings.

2. Believers may be said to speak by their Example for the worlds imitation and emulation; not only living but dead. So the Apostle; Take my Brethren

1 Cor. 10. 28, 29. and daily opinion; not only living but dead. So the Apostle; Take my Brethren

John 13. 15. I have given you an example that ye should do as I have done.



thren the Prophets for an ensample in suffering, who have spoken to you in the Name of the Lord. The Prophets were now dead, yet they had left such renowned Presidents and Examples of Patience behind them, that they even speak yet to us by their heroick and impregnable Faith and Fortitude, in bearing injuries, and forbearing enemies, in taking patiently the spoiling of their Goods, knowing this, that they had in Heaven a more induring substance.

3. Believers may be said to speak, not only living and dying, but even when dead, by the lively Precepts they left behind, after they went off the stage of this world, and were buried with their Fathers. Thus they are said to speak with us at this very day.

Faith hath this mighty force and efficacy in it, that it works wonders in Heaven and Earth, and in the Grave; by virtue of it many received their dead to life again; as the Widow of Sarepta, the *Sbunamite*, and the Friends of *Lazarus*. Faith hath a force to remove Mountains, and true justifying Faith is not beneath Miracles. Jesus Christ

Isa. 26. 19.

Heb. 11.

35.



1 Pet. 3. 7:

John 11.  
25, 26.

*Mnemonis  
Saxea Ef-  
figies vo-  
calem so-  
num red-  
dit.*

Christ is the Prince and Principle of Life, and his People are the only Heirs together of the Grace of Life, and all such as believe in him, though they were dead, yet shall they live; nay, they shall never die; and if they shall never die, they shall ever speak; for Life is the Principle of Speech. I shall not need to tell you how great things have been done this way by Art, if we might believe what is said in History of *Mnemon's* Statue, recorded by *Tacitus*. It is sufficient what we receive here from the Divine Oracles of the Word. *Abel* here, though dead so many hundred years ago, yet his Faith makes him a speaking Doctor to the Church, even to this day. Learn by his Example how to make all your Persons, Duties and Services acceptable to God, even by mixing them with Faith in the Blood of Christ.

Mat. 21.  
22.

Heb. 4. 2.

2 Cor. 13.  
5.

1. Your Prayers will never prevail at the Throne of Grace, if you do not ask in Faith.

2. You cannot profit by the Word preached, except you mix it with Faith in your hearts.

3. The Sacrament is received without Faith

Faith are unfruitful. Cyprian was used to call upon those that went to the Lords Table, *Non parare fauces sed fidem*; Not to sharpen their Teeth, but to quicken their Faith.

Use 1. It serves to shew forth the miserable state of all such who live after the flesh, and not by the Faith of the Son of God; such indeed are dead whilst they live, and are detestable when dead: they live undesired, and die unlamented; and as their sensual lives did bespeak them brutish; so their death shall be abominable, and their memorial perish with them, as that of the Beasts: and as their life was not worth a prayer, so their death shall not be worthy of a tear: As was said of *Jehoiakim*, *None shall take up a lamentation for them, saying, Ab, my Brother, or ab, my Sister; ab, Lord, or ab, his Glory; but they shall be buried with the burial of an Ass*; and if there be any mention at all made of them, it is in contempt and detestation. Lo, this is the man, now the Monster to be pointed at; once so mighty, now so miserable; that made not God his strength, but trusted in the

Gen. 16. 4.  
Psal. 9. 6.  
Jer. 22. 18, 19.  
Psal. 52. 4.  
v. 7.

F                      abun-

abundance of his riches, and strengthened himself in his wickedness.

Oh ! that such would consider this, who are sensual in their lives, and who feast themselves without fear, and make it their main care to cater for their car-kasses, or to lay up for themselves treasures upon the Earth, and to build stately Tombs to be a memorial of them when they are dead. Alas, these Sepulchres will be opened, and your rottenness will be discovered before God, Angels and Men ; not so much by the shew of your Countenances, as by the light of your Consciences : the guilt of which you will be no more able to abide or avoid, than *Cain* was the Cry of his brothers blood.

Gen. 4. 10,  
14.

2. As you desire to leave a renowned Fame behind you in the places where you live, and a sweet perfume to your Names when you die ; live much by Faith in this life. The Lord reckoneth of our life, by our belief ; and so much we are said to live to God, as we believe in Christ, and no more, when we rely upon him in the use of lawful means, or in the want of Creature-comforts.

Hab. 3. 17.

Oh ! that the blind and brutish world

world were convinced once of the truth of this, who are apt to think that they live by their Lands, and by their Labours in their lawful Callings, and will trust God no further than they have his present pawn.

Oh ! that the profane and unclean crew who live as they list, after their own wills, and ways and works, in the lusts of the flesh, and in the pleasures of sin, would but be perswaded that they are dead even whiles they live ; as the prodigal and her that lived in pleasure, Luke 15. 24. are said to be.

The debauched Adulterer and your swinish swiller are deceived by Satan, to believe they have the finest life of it, because they know no better. Were you but once brought over to Jesus Christ by believing, you would never desire to turn again to your former vomit. Ah, How could you be without these bitter sweets, that have a sting in the tail of them !

You that live by your wits, and make no conscience of cozening and deceit in your Calling, in your buying and selling, lending or borrowing ; alas, if you were once acquainted what

it is to live by Faith, how contentedly would you acquiesce under Gods providential dispensations, without murmuring or seeking after unlawful means!

A Believer will live upon God when he hath nothing else to subsist by; and believe him upon his bare word of promise, without sight of present provision. If there be but a little Meal in the Barrel, and a little Oyl in the Cruise, when he hath only the gleanings of the Vintage, here and there a Cluster upon the uppermost boughs or branches; nay, when the Figtree blossometh not, nor the Vine doth not yield her fruit, and the labour of the Olive fail, &c.

For this *Abraham* was honoured with God and Man; he for this cause was called, *The Father of the Faithful*. The *Hittites* counted him a Prince of God, and *Jacob* likewise was one that had princely power with God; and our Saviour not only admires and wonders at, but even commends the Faith of the Centurion, and that of the Woman of *Canaan*; *Oh woman, Great is thy Faith*. These and many more that's mentioned in the Gospel, and in particular in this Chapter, whence I take my Text, lest

Gen. 23.

Mat. 8. 10.

Mat. 15.  
28.

a good report behind them in that they lived by Faith.

Faith is as a sweet favour that refresheth the Soul in which it is seated, more than Musk or Civet do the senses, amidst the stench of evil courses and companies: It is as a sweet smell to such as live by it in the midst of walking through dunghills; it cheers up the mind in the midst of discouragements, and clears in the Conscience and comforts it; and makes men as merry as the Martyrs were under their Bonds; it even fatteneth the bones: Upon this account *Demetrius* had a good report of all men, and of the Truth it self.

Prov. 15.

30.

3 Joh. 12.

*Fabrianus* the Martyr said, first bitter and then sweet; first battel and then victory; every drop of my blood shall preach Christ and set forth his praise.

I know (saith Mr. *Bilny*) by Sense, and Philosophy, That Fire is hot and burning, is painful; but by Faith, that it shall only waste the stubble of my body, and purge my Spirit of its corruption.

One seeing a weak woman go cheerfully to prison, said; Oh you have never tasted the bitterness of death: No, (saith she) nor never shall; For Christ bath



promised, that they that keep his sayings shall never see death. A Believer may feel the stroke, but not the sting of death.

*Ignatius* going to suffer Martyrdom, triumphed in this, that his blood should be found among the mighty Worthies; and that the Lord when he maketh inquisition for blood, will recount from the blood of righteous *Abel*; not only to the blood of *Zacharias*, but also to the blood of mean *Ignatius*.

• It was a sweet saying of holy Mr. *Hall* in time of his health; That the sweet rescent of a well-spent life, would be matter of singular comfort, at a dying day.

He would have his Hearers, learn to know, and know to do; do to die, and die to live.

In his sickness, he said, I am now going where I shall have rest from Sin, Satan, and from all fear, weariness, watching, and from all the evils and errors of a wicked world; for *I know that my Redeemer liveth, and that he shall stand at the last day upon the earth, &c.*

Job 19.  
26.

Oh let my life be nothing but prayer and praises, since God had dealt bountifully



fully with me! and even whiles he was breathing out his last breath, he spake thus; *All the joys of this life are nothing; nothing to the joys that are in Jesus Christ, Come Lord Jesus.*

And though he be now dead, yet he speaks to you, not by his Words, but by his Works; by Precept and by President. Oh labour to lead his life, that you may die his death; for if you tread in the footsteps of his Faith, though death bring your body to Corruption, yet shall it never bring your souls to Condemnation.

I am now closing up the second year of my Ministry among you; And Lord, what have I been doing here all this while, that so few of this Congregation have been brought from death to life, to embrace Christ by Faith, and to lead a holy life, and to live to him? Shall I say with the Prophet, I have spent my strength in vain, and laboured for a thing of nought? I hope better things of you; and I am perswaded better of some of you, and that I may the better prevail with you to live by Faith, Remember who it is that speaketh to you,

viz. one that is esteemed as dead, And will you not credit such a Witness?

Luk. 16. It was the request of *Dives* to *Abra-*  
30, 31. *ham*, that dead *Lazarus* might be sent unto his five Brethren; he thought that if one came to them from the dead, they would believe and repent.

Such a sight or report indeed might work upon the fancy; but it is the Gospel preached that must work upon the affections: For my own part, I do believe the Truth of the Gospel upon surer Grounds and upon better Authority, than if I had received it from one raised from the dead.

For such a Testimony, if it be only Humane, can beget but a humane Faith; and should it be more than this, we might see cause to question whether it were Divine or Diabolical; for even Satan can transform himself into an Angel of Light. Therefore be building up yourselves daily in your holy Faith, by Arguments drawn from the Doctrine of your Salvation, that more sure Word of Prophecy; and so your Faith will stand not on the Wisdom of Men, but on the Power of GOD.

1 Cor. 2. 5

*The Life and Death of Mr. Thomas  
Hall, who died April 13.  
Anno Dom. 1665.*

**T** *Thomas Hall* was born in *St. Andrews* in the City of *Worcester*, about *July 22. An. Dom. 1610.*

His Father was *Mr. Richard Hall*, a Cloathier in that City, of a competent Estate, his Mother was *Mrs. Elizabeth Bonner*, descended of an ancient Family; but that which truly ennobled her was with the *Bereans*, she diligently searched the Scriptures. These two lived together many years, God giving them a plentiful Progeny of Sons and Daughters: three of which Sons were brought up Scholars, and afterwards proved godly Preachers: The Mother being to them (as an *Ex-nice* to *Timothy*, or *Monica* to *Augustine*) a careful Instructor in their Youth and lived to reap the Fruit of her endeavours in her old age (*Magnum est Dei beneficium pios nancisci Parentes, ac praesertim*

*Acts 17.  
11.*

*1 Tim. 2. 5.*

A lapide. *seruim Matrem qua pene tota filiorum educatio dependet*), like another *Bathsheba* she did bathe them with her *Prov. 31. 2* Tears and Instructions, and with her warm and melting Supplications.

As Plato  
saith of  
him.

This *Thomas* was first set to the Grammar-School under Mr. *Bright*, and thence sent to the University of *Oxford*, and admitted into *Bayliole Colledg*; whence (through the neglect of his Tutor) he removed to *Pembroke*, and became Pupil to Dr. *Lushington*, a good Scholar; but whose Principles were so peysonous, that he might have boasted with *Protagoras*, that he had spent many years in corrupting of youth.

Having taken his Degrees, he returned into the Country, and for a while preached and taught a private School, at the Chappels belonging to *Kings-Norton*. But as yet he was a Foe and no Friend to Gods Truth and People, whom he opposed under the notion of Puritans. But as it was with *St. Augustine* (who before was vitious in manners and erroneous in judgment) going to hear the Eloquence of *Ambrose*, was reduced from his Errours: so it fared with

with him, being about that time a diligent frequenter of the learned Lectures of sundry Orthodox Divines at *Birmingham*; he had here a sure and safe foundation laid of the true Religion; and from that time, he favoured the sincere Milk of the Word of God, and intirely loved those that were born and begotten unto God thereby.

Not long after he was called to supply the Cure at *Kings-norton*, under his Brother Mr. *John Hall*, who had it annexed to the Vicarage of *Bromsgrove*, and a while after gave it frankly to him; the Free-School was also added to it, for his further encouragement; (for though it were a large Parish, yet the great Tyths being inappropriate) he had but a small Sallary, and could scarcely have subsisted, had he not embraced a single life for this cause chiefly as he said. Yet after God had set a seal to his Ministry, this great people were much upon his heart (who ever sought Work rather than Wages) that he would never be perswaded to leave them, though solicited with a promise of far greater preferment, and was in the time of War often accused, cursed, threatned with

with death, plundered many times, and five times imprisoned at the least.

He was a very hard Student, though of a cold rheumatick Constitution; he would *impallescere Chartis*, even hazard his life to get Learning and the choice Observations he met with in good Authors, he inserted into his Common-place Book, and by his great industry he acquired a good measure of knowledge in Arts and Sciences, especially in Divinity; of God and his Word, and Works; of himself and his Duty; *Perire omne tempus arbitrabatur quod studiis non impertiretur.*

Plin. Sec.  
de Avun-  
culo suo  
Epist. 1.3.

He took great pains in his Pastoral Charge, and would not offer to God that which cost him nothing: he constantly preached twice on the Lords day, and kept Lectures in other places; besides his Exposition of Scripture, and Catechizing, which last he used when the days were of any length, and always before the Sacrament; and many of his Hearers sent in their Children and Servants to be instructed: To which he added private Admonition, Prayer and Examination to many that were willing to partake of that Or-  
di-



dinance, yet were unwilling to appear in publick : by all which means he did much good, and laid such a foundation that few of his Hearers were leavened with the loose opinions of those times.

And so great was his repute amongst the godly, that many came to hear him from far, and not a few desired his advice in their fears, doubts and temptations ; and several persons of Quality sent their Sons to table in the house with him, that they might partake of his prayers and precepts for the orderly regulating of their lives and seasoning their tender years ; especially such as intended them for the Ministry, to the intent that they might get Learning, a right Method in their Studies, and learn to divide the Word of Truth aright ; whose pains hath been to so good purpose, that many of his Scholars have proved able Ministers of the Gospel.

Neither was his Good confined to a particular Congregation ; for he seemed with the Apostle to have a care of all the Churches ; and it might be said of him, as of *Calvin*, That he was no otherwise affected towards the Churches of  
Christ



Christ though remote, than if he bore them upon his shoulders. How pathetically would he pray for the Churches abroad, and sympathize with them in their sorrows and sufferings! and when he heard good news from far of any Church of Christ planted, the Gospel propagated any-where, How would he rejoice and praise God! and even particular Churches at home in many places have tasted of his good will, by his preaching and prayers.

But to speak of him more expressly and particularly.

1. He was a man of great integrity and single-heartedness in his Ministry, especially, wherein he had no worldly or base affection, no carnal design or self-interest, mainly seeking the glory of God, the good of his Flock, preferring always this, before any earthly gain or advantage whatsoever: in simplicity and godly sincerity he had his Conversation in this present world. He earnestly covered the best things; and if any worldly thing, it was Books; as Dr. *Smith* would say merrily of himself, *Nullius rei preterquam Librorum avarus*; he coveted nothing but Books: and

2 Cor. 4.

and not Books neither so much for himself, as for the publick good: Witness the Library at *Birmingham* and *Kingsnorton*: The Latter of which that he might procure the Parish to Build, he gave his Study of Books to it in his lifetime: to the former he was a good Benefactor, and gave several Volumes that he bought, and prevailed with many of his Brethren to do the like.

He made not himself the center of his actions.

2. He was of a free and liberal heart, never thinking the things that he possessed were his own, or that he was born for himself, but for his Country and the Church of God. In his lifetime he made his own hands his Executors; like Noble *Arauna* he would give like a King, or as the *Macedonians*, according to his power; yea, even beyond his power, and always he gave his Heart with the Gift: if he beheld a poor man that wanted Cloaths for himself and his Family, How would his very bowels yearn towards them! and he he hath been seen to pluck the very Coat off his own back to cloath such.

Acts 2.44.

2 Cor. 8.3.

T. H. His true Christian Charity.

And though he usually denied not such as asked an Alms of him in the Name of Christ, yet the nearer any were

As it was said of Mr. Fox.

Gal. 6. 10.

were to God, the more they tasted of his bounty; knowing it was his duty to do good to all, *especially to the household of Faith.*

Heb. 10.

38.

3. He was a just man, and lived much by Faith when outward Comforts failed; for when he had expended most he had upon charitable uses, his usual saying was, *enough; enough:* And in his last sickness, when he had but six pence in his Purse, and a Friend offered to lend him Money, he refused it; and not long after God so enlarged the hearts of his people towards him, that he had several sealed Papers of Money sent him, as I am credibly inform'd, he knew not from whence; So that he had enough indeed, and to spare. *Esau* could say he had enough, but *Jacob* had more, or had all, because God was his Portion; he had enough to give Legacies to certain Friends after his Burial. It fared with him, as with *Pithias* a Merchant of *Ithaca*, who had compassion upon an African Man taken by Pirates, and redeemed him, and bought the Commodities they had taken from him; the old Man saw that out of meer pity and charity

of charity he had done this, he discovered  
 a great Mass of Money hidden amongst  
 certain Barrels of Pitch, that he had  
 bought of these Pirates, insomuch as  
 the Merchant became very rich : So  
 this our spiritual Merchant lost not but  
 gained by laying up his Treasure in  
 Heaven ; he thought that *depositum*  
 better in Gods hand than in his own.  
 As the Widows Meal in the Barrel and  
 Oyl in the Cruise wasted not, but increa-  
 sed by feeding the Prophet ; so he ca-  
 sting his Bread upon the Waters, recei-  
 ved it after many days.

4. He was a Man of an holy and unbla-  
 mable life ; so that Malice it self, though  
 it might bark at him, yet could not fa-  
 sten her Teeth upon him. He was not  
 like some Preachers now-adays, who  
 bid the people *do as they say, but not*  
*as they do* : For what he imposed on  
 the people as a Duty, he made it his  
 study and endeavour to practise. That

1. Holiness that he so excellently displayed  
 from the Pulpit, was not simply notio-  
 nal but affective, and had an influence  
 into his life ; you who were of his  
 Charge are Witnesses, and God also,  
 how holily and justly, and unblamably he

See his  
 beauty of  
 Holiness.

1 Thef. 2.  
 10, 11, 12.

G

beha-

Mat. 22. 4.

Acts 5. 29.

Acts 4. 19.

behaved himself amongst you, how he exhorted, and comforted, and charged every one as a Father doth his Children, that you would walk worthy of him that hath called you: And when the Book for Sports and Recreations on the Lords Day came forth, though enjoined to be read by publick Authority in the severall Churches throughout the Land, he deeming it a great profanation of the Sabbath, and contrary to the Word of God, refused to read it, though he was threatned for it: for which he supposed he had our Saviour his Precept, and his Apostles Practice in such a case to obey God rather than Man. And what *Erasmus* said of *Luther*, was true of him; *Non leve prejudicium est, tantam esse Morum integritatem, ut ne hostes reperiant quod calumnientur*; His life was so unblameable that his greatest Enemies could not blemish him.

5. He was of an humble deportment and carriage, easie of access, and easie to be intreated: he had not respect to the rich, because of their riches, nor despised the poor, because of his poverty; but his doors and ears were open to

to them, and he would be an Advocate for them, and plead their cause with such as were mightier than they; and the meanest Inhabitant of the Parish should assoon have his request granted, if lawful and in his power, as the greatest. He sought not after great things for himself, but was content with mean fare and coarse cloathing; and would often use that saying of Mr. Greenham, brown Bread and the Gospel is good fare; and if his Landlady had provided any Dish that he thought superfluous, he could hardly be perswaded to taste of it, but would blame her for it: And it seemed to import his deep humility, he gave order after his decease, That his Body should neither be laid in the Church nor Chappel, but in the Church-yard among the meanest of his neighbours.

6. He was a great lover of peace; and for peace sake hath often parted with his own right, never looking exactly after Decimations, but leaving it to the people many times to do as they pleased, & made compositions with them upon easie terms to their good liking: and when he heard of Contentions in



Mr. Dod.

the Parish, he would preach against them, and perswade his Hearers to follow after the things that made for peace: And when any litigious actions have been brought in their own Court, he hath endeavoured to stop such procedures, shewing the parties that contended, how unchristian a Course it was for them who were brethren to fall out amongst themselves; Esteeming it much better to buy Love than Law, since they might buy much Love for a little, but could not have a little Law for a great deal; yea though he prized peace at so high a rate, he would not part with purity to purchase it.

7. His preaching was plain, but profitable and powerful, not in the inticing words of mans wisdom; and he spake  
 1 Cor. 2. 1. not *Pbalerata*, but *fortia*, in the evidence and demonstration of the Spirit; never respecting the persons of men, whether rich or poor, but reprov'd sin in whomsoever he saw it.

8. He was one that was much in Communion with God in publick and in private, according to his duty; and as the Churches necessity called for it, observing many days of Humiliation  
 and



and Prayer with his own Congregation and other private Christians, Gen. 18. 17  
 wherein he would reverently pour out his soul into the bosom of his Heavenly Father, and had much of Gods mind made known to him; So that he did foretel what would befall this and our Neighbour Kingdoms for our hating to be reformed; and in particular, that desolation of London by Plague and Fire, before God set up those Comers as Intelligencers to forewarn the Nation. See what he writ in his Epistle to that famous City. Sin (saith he) hath brought down greater Cities than yours; as they had their time of rising, so of ruining; as of building, so of burning; Witness Nineveh, Noe, Tyrus, Babylon and Jerusalem; Sin hath made them all a desolation. I shall never expect (saith he) that City or State shall prosper; or that your houses should continue when Gods House lies wast; all our Buildings will be but Nods and Babels, unfettlement and confusion till Gods House be settled and exalted.

Psal. 25. 14

Before his  
Samaria's  
Downfal.

9. He was abundant in thanksgiving to God, for calling him to the knowledge of his Will, and for giving him a

heart to embrace the Truth in the love of it, who walked before as other Gentiles; whom God hath passed by, though greater in Wealth, outward Worth, Wisdom, Learning, &c. and that he had called him to the work of the Ministry, in a place according to his own heart, and among such a people as bore good will to his person, and acknowledging this to be the meer good pleasure of God, he endeavoured to quicken himself and his Flock to a grateful Consideration of the love of God in this respect.

10. He was very careful how he spent his time, which he never did in idleness, unnecessary journeys, or complementary visits, but whithersoever he went, his intention was either to do or receive good: that time that he could spare from his Pastoral Employment, he spent mostly in visiting of Learned men and in writing Books; Thirteen of which he printed in his life-time, besides what he left for the Press after his Death.

Concerning that Commentary of his upon the Second of *Timothy*, Mr. Ley a very Learned, Godly Man writeth;

*That*

That it is the better half (not in quantity only, but in quality) of the best Expository Treatises that he had seen upon that Scripture; And doth believe for Congruity of the Truth with the holy Text, pertinency and fulness of profitable matter, (deducted from it or consonant to it) is the best that hitherto hath been Extant in the Church of Christ.

I am now arrived at the last Scene of his Life, and the beginning of his Sicknes; no part of which he acted amiss, admitting of common frailties, which are incident to the best of Saints, who should be denominated *secundum meliorem partem*, with some Grains of allowance; (As Dr. Fuller saith,) A Pomegranate without any Core, must necessarily be planted in Paradise; And as the Swan is said to sing most sweetly when he is dying and exchanging life for death; Of which Bird Martial hath this Epigram:

Aristotle.

*Dulcia defecta modulatur Carmina lingua,  
Cantator Cygnus funeris ipse sui.*

(sing tongue,  
Sweet strains he chantereth out with his tongue,  
And is the Singer of his Funeral Song.

So this Saint and Servant of Jesus Christ, as he was profitable in his life; so he was peaceable and pleasant in his sickness, singing and making melody in his heart unto the Lord.

In the year 1664, about the beginning of *September*, before his last sickness, as he was going up the stairs to his Study, he was smitten as if one had struck him with a Dagger on his back; insomuch that he was not satisfied, till they that were near him looked to see whether there were any visible here; he was nigh fainting upon it, and continued weak: before this he had been visited with a Quartain Ague, the Dregs of which Disease being not wrought out by Physick, brought a lingring *Scorbute*, and he felt an extream pain in his back, and had a Flux of Blood issuing from him, which brought him very weak; yet he was strong in the Lord and in the power of his might, and did mightily admire the free Grace of God in Christ, in separating him from his Mothers womb, calling him by his grace, and setting him apart for the work of the Ministry, though unworthy of that high and holy Calling; so  
many

many that walked worthy of their profession, and received with the heart the form of Doctrine delivered to them. And in his Sickness, though sometimes he might be heard to groan, yet never to grumble; but would always justify God, and condemn himself; and soon silence any mutinous and murmuring thoughts that might seem to arise in his heart, upon their first tallying forth; In the words of the Prophet, *Shall a man receive good from the hands of the Lord, and not evil?* He counted his sickness and his sufferings light and momentary, the glory to come, weighty, great, and so joyous, as too big to enter into the soul, that the soul must enter into it; often mentioning that passage of the Apostle; *For our light affliction which is but for a moment, worketh unto us a far more exceeding weight of glory.*

2 Cor. 4.  
17.

March 22, 1665, his dear sister Mrs. Eleanor Smith came to visit him, and attended upon him to the very day of his death, and wrote down in her Book the most remarkable passages that she heard from him: Many of which you will have wound up in the ensuing Discourse.

(He

Psal. 71:

Tunc moriar ut te videam.

( He said ) he had done his work (meaning that he had run the course of his Ministry, and accomplished that last Work of his upon the seventy-first Psalm ) and now longed for his Dissolution, and to rest with his dear Lord Jesus; And though he rejoiced much that he had compleated his former Works, yet this was the quintessence of all, that he was going to receive his Reward; and counted not his life dear unto him, since he should shortly see the lovely face of his dear Saviour. And as *St. Augustine*, when he meditated of that passage of God to *Moses*, *Thou shalt not see my face and live*; Lord (saith he) then let me die that I may see thy face: So this serious and sincere Servant of Jesus Christ, having seen him by the eye of Faith, was now ready to sing old *Simons Nunc Dimittis*; Lord, now lettest thou thy Servant depart in peace. Nothing troubled him so much, as that he was going to a place where he was to have so great Wages for so little Work. And he not only at the last (as it was said to be the Speech of *Bellarmino*) upon his Death-bed, *Tutissimum est iter ad Cœlum per merita Christi*; but he wholly



wholly in his health and sickness, relied on Christ for Justification, Life and Salvation, freely by Faith in his Blood.

Rom. 3. 24.

He told Mrs. Smith, he much rejoiced at her kind coming to him, especially at the hopes he had of her continuance with him to the last; which might be a means to free him from all scandals that might be cast upon him by the Papists or Quakers, who he knew would spare him no less at his Death, than they had done in his life: he thought they would not stick to say, he died raging, an Atheist, or a Papist, or cast the like Calumnies upon him, as they did upon Luther or Calvin; But (said he) being now in perfect memory, I do declare, I die a sincere Servant of the Lord Jesus Christ, and do detest from the bottom of my heart, all their erroneous Opinions and Practices.

(He said) he thought he had been under as much contest with Satan, the World, and the Flesh, as ever any man for his time; of which he had left a particular testimony to be printed with his other works. This was (I conceive) his Life written by his own hand, which I never had the happiness to see, though I much sought



sought after it, for the compleat-  
ing of this his Narrative.

He often did reflect upon the evil of  
the times, the reigning sins, whereby  
God was dishonoured; viz. Profaneness,  
Atheism, Idolatry, &c. were very grie-  
vous to him: and he took it as a choice  
Mercy, that God would take him out  
of the world (in such a time as this);  
Lord, (said he) *what am I, that thou  
shouldst think on me, and give me rest in such  
an evil day?*

He much desired to wait upon the  
Lord without distraction and diffidence,  
knowing that his time was the best;  
but rather if it were the Lords will and  
pleasure, he desired to be out of the  
body, that mortality might be swallowed  
up of life; he would say, O Lord, how  
long, holy and just, why drive the Cha-  
riot-wheels on so heavily? O long Lord, to  
come unto thee!

And as he was comfortable in his  
Sickness; so he gave much sweet coun-  
sel and encouragement to Ministers  
and private Christians that came to visit  
him, especially to such as he had be-  
gotten to God by his Ministry, or had  
fitted for the service of God in his  
Church.

Church. A reverend Doctor coming to see him, and speaking comfortable words to him; he told him he was going to his rest, and hoped the Church of God would have rest; and that God would raise up and refresh his faithful Servants in the Ministry; and though there might be a sharp storm coming, he conceived that it would be but short. He advised his Visitants to stand fast in the Faith and not to shrink, though a trying time should come, he would have them to continue constant to their Christian calling, and not to be carried away with the error of the wicked to forsake their steadfastness, but to grow in grace, &c. prepare for death and judgment.

A young Minister coming to see him, he exhorted him to adorn his Ministry with a holy life; which if he did not, he might do more harm by his Example, than by all the Sermons he should preach.

He called for the four Youths in the Family under his inspection, and gave them wholesome instruction, viz. to remember their Creatour in the days of their youth; he warned them to keep Gods watch,

Eccl. 12.1.

watch, to abstain from youthful lusts, to observe the Lords Day strictly, and to be obedient to their Parents; which if they did, it would be well with them, and they should be a blessing to Posterity, and bid them remember these were the words of their dying Master, and so he blessed them particularly in the Name of the Lord.

Ordinarily such of his Parish that came to see him, he would caution them not to procrastinate their repentance, but to be serious in the matters of God and his Service, to break off all delays, and to embrace the tenders of grace, the motions of the Holy Spirit, and set upon the practice of good works, and to do nothing that might interrupt the peace of a good conscience, which would witness for them or against them, testifying that what he had taught them, was the Truth of Christ.

When some came to see him, that he conceived were addicted to scandalous sins, he would endeavour their Conviction, by pertinent Texts of Scripture; as I heard him say to one, Remember to take heed of Covetousness:  
and

and so he would say of other sins, telling them, that it was the Counsel of their dying Minister.

I think I shall never forget his valediction and benediction to my self and my dear Brother, with his hearty Prayers and Precepts: it put me in mind when I saw him in that posture, of good old *Jacob* rearing himself upon his Pillow, or leaning upon a Staff to bless his Children; Oh with what gravity and authority did he speak, as if he were already in the Suburbs of Heaven.

Gen. 47.<sup>1</sup>  
31.

When he perceived some to go away sad from him, as lamenting his loss; he would say, *I am now going where I shall have rest from Sin and Satan, from all fear, weariness, watching, and from all the evils and errors of a wicked world; even so (said he) Come Lord Jesus; for I long for thy Coming.*

When his pains grew greater, he oft prayed that God would help him to wait upon him without sin.

He was abundant in praises to God, that he was pleased to take him away in that opportunity of time; as to the same purpose a little varied; he said, *If God had put a Pen into my hand, and*  
*bad*

had bid me write the time I would die, I should have wrote for this, before feebleness and disability of old age took hold upon me ; now my work is done, and to die in peace is a great mercy.

Come Lord ( said he ), come away ; for my desires are wholly for thee, and the remembrance of thy Name : I am going to keep an everlasting holy-day to the Lord, a year of Jubilee is at hand ; and here he fell into such an extasie of joy, and such seraphical expressions he spake ( as were those that the Apostle heard in his rapture ) which were hardly to be written, ( his Sister said ) they were beyond her Pen.

2 Cor. 12:

April 20.

He lay after this very meekly under his weakness, his body decaying apace ; and he said, *he felt the symptoms of death,* and then cried, *when Lord, when wilt thou come ?*

Having some intermission from pain, he affirmed Satan said to him, *What dost thou think to escape above all others ? but* ( said he ) *I prayed the Lord to rebuke him, and so heard no more of him.*

And when his Physician would have given him hopes that God might restore him to health, he would not hear of that,

that, but gave him good Counsel, and said, He loved him much for the grace he saw in him, and for his care he had of him, and bid him prepare for a storm, and keep his integrity for Christ, and he would keep him in the hour of temptation.

( He said ) I bless God, I am going to better friends, to a better place, and better employment ; I long to be in it ; When will it once be, Lord ? not my time, but thine.

After this, there came a Neighbour-Minister unto him, and said, The Church of God would be a great loser by his Death ; he answered, he had done his Work, and God had better to raise up in his stead ; and counted himself happy that he was going to his rest, and should see none of the evils that were coming ; yet was content that God should serve himself upon him, and then let him depart in peace, as David that served his generation faithfully accord- Acts 13.36  
ing to the will of God, slept with his Fathers.

Being asked what he thought of the Church of God, he answered, God was in the midst of her, she should not be moved ; God would keep her, and that right early.

H

When



When a friend asked him, how he did ( he said ) never better ; for I am going to God, but never worse as to the outward man : and his Sister offering him a Cordial, he refused it, saying, Give no more now ; for it is not fit that I should be feasting my body when I should be continually in Communion with Christ, and waiting with my Lamp ready trimmed ; God feedeth me with better food than the world can afford me with.

Job 19.

25, 26.

He begged much that God would take him to keep an everlasting Sabbath with himself ; I know ( saith he ) that my Redeemer liveth, and that he shall stand at the last day upon the earth : And though after my skin worms destroy this body, yet shall I see God in my flesh. Oh let my life be nothing but prayer and praises ; since God hath dealt so tenderly with me. He often comforted himself with the glorious estate he had in hope, and that he had a company of Angels round about him to keep and guard him to his Fathers House.

Come Lord, ( saith he ) carry me out of this weary house of clay, which is so burthensome to me ; When, when wilt thou come, Lord ?

He



He was as full of heavenly comfort as his heart could hold; yet not without some intervals of assaults, and Satans buffetings; for he said, *Sister, Sister, Did not I abhor the Mass?* Oh yes, said she, let not Satan tell you otherwise; for you have prayed and preached, and wrote against it, and now abhor it: to which he answered, *I do, and do abhor it.*

A little after, he said, *God was coming to do wonders by the operation of his Spirit, it will be, it will be, go tell it.*

Now (said he) *I have nothing to do, but to die;* and even whiles he lay with death-pangs upon him, he spake this; *All the joys of this life are nothing, nothing to the joy I have in Jesus Christ.* He closed up his Life, and breathed out his last breath, with these words; *Come, Lord Jesus.*

He died April 13. 1665.

at 4 of the Clock in the Evening.

100 *The Names of the Thirteen Books he Printed  
in his life-time, viz.*

1. **T**H E Pulpit guarded, in quarto.
2. The Font guarded, 4to.
3. The Schools guarded, or a Defence  
of H. L.
4. The Beauty of Holiness, 8vo.
5. A Treatise against long Hair.
6. Wisdoms Conquest, a Transl. of the  
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2d Book of *Ovids Metamorphosis*, 8vo.
8. *Hometius Euervatus*; or a Treatise  
against the *Millenaries*.
9. *Sal Terræ*; or a guard to the Mi-  
nisters and their Maintenance.
10. An Exposition by way of Supple-  
ment, on the 4, 5, 6, 7, 8, 9, chapters of  
the Prophecie of *Amos*.
11. *Samaria's Downfal*; or a Com-  
mentary by way of Supplement, on the  
5 last verses of *Hosea* 13.
12. The Beauty of Magistracy, in an  
Exposition of Psalm 82. Wherein is set  
forth the necessity, utility, dignity, duty  
and morality of Magistrates.
13. A Practical and Polemical Com-  
mentary, or Exposition upon the 3d &  
4th Chapters of the Latter Epistle of  
St Paul to *Timothy*.

There is also Treatise a of his against  
May-poles. *An*

---

*An Elegy upon the Death of that humble  
and holy Man of God, Mr. Thomas Hall.*

---

What ayl'd pale Death in hast to *Hall* away  
Our reverend Pastor to a bed of Clay !  
Tell me (blest Saint) in sooth, how couldst  
So great a Master in Divinity ? (thou die  
Could not (at least) our sighs, our pray'rs  
(and tears  
Prevail, that thou might'st live old *Nestors*  
(years?  
Injurious Fate! because thou couldst not get  
The Pearl, Would'st therefore spoil the Ca-  
(binet ?  
What wilt thou put no difference 'twixt  
(taces ?  
Not spare th' Saints for their transcendent  
(graces?  
Sure thou art neither blear'd, nor brib'd, nor  
(blind,  
Thou tak'st the best and leav'st the worst  
(behind.  
T'should seem from Death ther's no pre-  
(scription then,  
The Preacher dies as well as other men.

Had I but tears to spare, that are not spent  
Upon my sins ! I would give Sorrow vent ;  
I'd drench the earth wherein his body lies,  
And fill the air with Lamentable cries !

I'd wet his Coffin, and would wash his  
(Tomb,

Till I another *Niobe* become !

But stay (my Muse) what means this Lamen-  
(tation ?

Sure his was not a Death but a translation ;  
H' walk'd with God, and he hath took him  
(hence,

Not to his loss, but to his recompence :

And yet he lives, methinks I see him still,  
In's doing good, eschewing what is ill ;

'Specially in th' works he hath left behind,  
The pious product of's Prophetick mind.

*London* look to't, he foretold thy burning,  
Thy Plague and poverty for not returning ;

If Gods House be not built within th' Na-  
(tion,

Yours, and ours will be desolation.

Seeing thole City-Comets that God sent,

As in fiery Chariot t' Heaven he went :

Were't not Ambition, I could wish that he,  
Had lay'd the lap of's Mantle on me.

*Richard Moore.*



*Upon the Death of that dear Servant  
of Jesus Christ Mr. Thomas Hall.*

(Herse,  
**T**Hou need'st no Trophees to adorn thy  
Thy virtues serve t' imbalm thy Name  
(in Verse;

And this I'll say, since death hath stopt thy  
(breath,

Thy life was Priest-like, Prince-like was thy  
(Death.

In Truths defence thou wast a brazen wall,  
'Gainst execrable heresies a Maw:

Witness thy Guards, which still unrouted  
(stand

'Gainst *Tom Collier*, and that footy band:  
What Guard the Font, the Schools, and Pul-  
(pit too,

Which of your Mothers Sons have done  
(like you?

But yet thy Comments writ on sacred story,  
Most justly may deserve the greater Glory;  
On th' Prophets those thy Lucubrations,  
And those on *Paul* Doctor of th' Nations  
Live, and thy other works of Charity,  
Now thou art dead, & with God, follow thee.  
Those thou hast begot, cry out, my Father!  
Which by Sage advice to God did'st gather,  
Some of all sorts of these, it doth them ease,  
To trail a tear at thy sad Obsequies.

With

With blubred cheeks and countenance wan,  
They sit and sing this Epicedium :  
Let sad *April* cease her wonted showers,  
And mournful *May* forbear t<sup>y</sup>ield its flowers,  
Since this fair Flower's cropt, and with dry  
So many do slight this sad Destiny. (eye,

*Richard Moore.*

---

*Upon the much-lamented Death of Mr. John  
Ley, who was Chair-man of the Assembly of  
Divines, and late Rector of Solyhull. His  
Character.*

**T**He grace of God which in thy name did  
(shine,  
Was a Divine Spark, like generous Wine,  
Which was infus'd in thee without asswage,  
Into thy heart and parts even in old age ;  
Which shews to all impartial Judges how,  
That thou hast kept the good wine until  
(now.

How many Learned within the Nation,  
Like Conduits run wine at th' Coronation,  
Whose parts soon flag, grow flat, and faint,  
(and wast,  
Whil'st thine like wine on th' L E E, when  
(old do last.  
Like *Mnaſon* an old Disciple's, rather

Like



Like *Moses* was this Reverend Father ;  
 For in old age, he had a Sp<sup>r</sup>it like him,  
 His strength did not abate, nor's eyes wax  
 (dim ;

His Pentateuch in th' types was partly scal'd,  
 Till by this Pen unvail'd, the truth reveal'd.  
 The Christian Sabbath was by him main-  
 (tain'd

Against all sorts, who would have it pro-  
 (phan'd.

A learned Schoolman, much for moderation,  
 One able to give Laws for disputation ;  
 He was skill'd in th' Tongues, curious at his  
 (Pen,

A most just Censor, both of Books & Men :

He was a Load-stone in's lovely Carri'ge,

An Adamant for unconquer'd courage :

He'd speak the truth where ere he had bin,

And lov'd the person but reprov'd the sin :

More than most are, from passion h<sup>e</sup> was free,

More mov'd to pity, than most are was he.

He weekly made provision for th' Poor,

That constantly attended at his Door :

He'd sympathize with such as were in bonds,

And had great skill in setting broken bones :

A rare Casuist, and hath been sent for far

Toth<sup>e</sup> sick, to see what their distempers were,

And how to heal them, by his heav'nly Art

H<sup>e</sup> hath powred balm to many a broken

(heart :  
 And

And that which crowns the rest, is yet be- καλόν  
(hind, καλῶς.

H<sup>e</sup> was high in parts, and lowly in his mind.

Like God he had respect to men,

After the Good he saw in them ;

This was the chief ingredient for which,

He prized any person poor or rich ;

And such as these, if they had need of them ;

Should have his heart, his horse his purse, his

(pen.

I wish no worse to's Successor than he,

Just such another Rector there may be.

*Richard Moore.*

---

*Upon the much-lamented Death of Mr. Burdall,  
Minister of the Gospel at Wallshall in Staf-  
ford-shire.*

**W**Hat art thou dead too, another *Burgefs*,  
a healing *Barnabus*, and Bo<sup>n</sup>ergeres ;

Who could'st convert thy self to every form

Of sp<sup>r</sup>it and speech, thy flock to reform ?

When Rhet<sup>r</sup>ick and Metaphysicks wou'd

(not do't,

Thou fought'st by soundwords, to woo them

(to it :

Thy Speech was above Books or humane

(Art,

(Thou

Thou melt'st the stone in many frozen heart,  
 More hard than that thou fear'dst would  
 (thee torment,  
 Till thy last sand was run and breath was  
 (spent.  
 These pains did not prevent thy Powr'ful  
 Preaching,  
 Or travel of thy mind in th' constant teach-  
 (ing;  
 And as thou trad'st with God in pray'rs and  
 (tears,  
 He gave thee a return above thy fears.  
 Thou dy'd'st in th' fiftieth year, with little  
 (pain,  
 And an eternal Life in Heaven did'st gain.

*Richard Moore.*

*Upon*

*Upon the Death of that humble and holy Servant  
of Jesus Christ Mr. Henry Field, born at  
Kings-norton, bred up under Mr. Thomas  
Hall, and sent to Pembroke-Colledg in  
Oxford, and from thence removed to Christs-  
Colledg in Cambridg, where he was Fellow,  
and so preferred by the Honourable Earl of  
Manchester to be Pastor of Uttington in  
Lincoln-shire.*

**G**REAT was the Jewel hid within this field,  
A Pearl more precious, than the earth  
(doth yield ;  
One grace surpasseth Gold and Gems as far,  
As the Sun shining doth the brighter Star.  
This parti-colour'd coat wrought such de-  
(bate,  
And caus'd thy brethrens envy, & their hate:  
That from thy place and people thou wast  
(sent,  
To suffer sharp and severe 'prisonment :  
Far worse than that of *Joseph* in the pit,  
Who afterwards was sold to th' *Ishmaelite* ;  
And by that Merchant-man, who came from  
(far,  
To the Kings Provost-Martial *Potiphar* ;  
Where he was prosperous, yet by the wile  
Of her, who would by sin his soul defile,  
Was

Was stript of's coat, to keep his conscience;  
 His feet were fettr'd for his continence.  
 Tell me (blest'd Saint) what, was not this  
 (thy fate,

If thou wast not far more unfortunate?  
 For in his bonds, good *Joseph* was more free,  
 Who favour found, & was loos'd honourably:  
 But 'twas otherwise with thee (dear brother)  
 Who wast sent from one prison to th' other,  
 'Till death by a *Habeas Corpus* did remove  
 Thy flesh to th' earth, thy soul to heaven a-  
 (bove.

In those thy bonds thou wast so comfortable  
 As made adversity amiable;

For Divine Truth was girdle to thy loyns,  
 And uprightness the brest-plate of thy reins;  
 A Faith most firm, a shield of thy defence,  
 And an incomparable patience:

Hope was the only helmet of thy head,  
 The Gospels peace did light thee to thy bed.  
 Thy feet thus shod, thou fearest no surprize,  
 But could'st defend thy self 'gainst injuries.  
 Thou having gotten these to good degree,  
 Obtain'st a conquest over Calamity.

Sore were thy life's troubles, sweet thy rest,  
 Thy smel's as of a Field that God hath  
 blest.

*Richard Moore.*

*Upon the Death of many Reverend Ministers  
since Bartholomew, 1662.*

**I** F passion be a spur to poetry,  
Sure it should teach me for to verifie,  
Were there but Sympathy, who can but  
(weep,  
To see so many Pastors laid to sleep?  
What shall the poor Sheep do, now these are  
(dead,  
But dread likewise they shall be scattered?  
The Lord hath smitten many Cedars tall,  
How should poor poplars chuse but fear a  
(fall?  
Are *Israels* chariots and horsemen gone?  
How should we chuse but weep, and make  
(great moan?  
Old *Ash* foreseeing what a dearth would be,  
Of *Sions* Seers, fell, fell down suddenly.  
Although it proved his death, yet would he  
(grieve,  
And buried was on *Barthol'mew* Eve.  
As father *Ely* bowed his aged head,  
First when the news came, thy two sons are  
(dead :  
But when he heard once that the Ark was  
(lost,  
It brake his heart, his neck, his life it cost.  
*Vines,*

*Vines, Naulton, Camdry, Calamy* went hence,  
 Like Nard and Camphire, trees of Frankincense ;  
 Still sending forth their aromattick scent,  
 Till twice extinct from us, to Heaven they went :  
 Learned *Vines* went away as in a sleep,  
 And Zealous *Naulton*, who was wont to weep ;  
*Calamy* for London he loved so well,  
 When in the Fire he heard her passing-Bell.  
*Camdry* crowded on, *Caryl, White* and *Strong*,  
*Gouge, Gataker, Hill, Whitaker* and *Young*,  
*Gravely, judicious Burges* and *Hall*,  
 Who was *Tom-tell-troth, Baker* and *Burdall* ;  
 Pale death, why do'st thou make such haste,  
 And the true Churches Treasure waste ?  
 Tell me in truth, what is there no reprieve,  
 That such renowned Worthies might survive ?  
 See that a *Supersedeas* thou grant,  
 That such the Clergies benefit may'nt want :  
 Though thou accostest them with swiftest wing,  
 I'm well assured thou hast lost thy sting ;  
 They're now made more than conquerors since dead,  
 And are triumphant, who were conquered :  
 Their Captain Christ hath got the Victory,  
 And soon ( O Death ) will make an end of thee ;  
 In the mean time, thou canst not surely kill  
 A Child of God, but cure him of his ill :  
 His Soul's above thy reach, and in a trice  
 When once dismiss'd shall mount to Paradise,  
 Nor hurt the Body, only lay't to bed  
 In th' Grave or Coffin, where it's buried.

RICHARD MOORE.



*De Immortalitate.*

**B**Right Marble, nor the gilded Monu-  
 (numents  
 Of valiant Heroes, nor the rare Contents  
 Of wealthy Monarchs shall out-last thy  
 (same,  
Immortal Scholar of eternal name :

Neither shall time, thy praises e'r divide,  
 As learned yet as e'r was on our side.

Fierce *Mars* his Sword may Statues over-  
 (turn,

And wealthy Cities into Ashes burn,  
 Spoil and deface the works of costly

(plates,  
 High Spires and Temples prized at dear  
 (rates ;

Yet cannot blur, nor these thy Works  
 (o'return

Immortal *Hall*, who sleepest in thine Urn:

Art dead, do'st speak by Books thou'st  
 (left behind,

Sight to the faithful, eyes unto the blind,  
 Bright Orient Pearls, to light through

(misty vales,  
 I O're

O're gloomy Mountains, and obscurest  
(dales.

When Kingdoms are o'return'd like  
(Troys sad Town,

The brightest Gem thy lofty front shall  
(crown,

Posterity Halls learned Name shall boast

When this our Isle and Europe quite (S  
*Eternitati Comparatum* (lost.

*anne tempus breve.*  
Popham Gardiner.

An Epitaph on the never-to-be-forgotten  
Divine Mr. Thomas Hall.

**S**Tay Passenger in this cold dusty Urn,  
Read carefully, in reading see thou

(learn

Life's brevity, the shortness of mans days,

How soon his glory fadeth and decays ;

How soon his honour's brought unto

(the Grave,

How soon the worms their satisfaction

(have

What does his Learning him at all avail,

When once his vital Spirits dying fail.

If literature could free learn'd Men from

(death,

This

This *Golgotha* and dormentorious earth,  
Halls Skeleton should never yet have

(found,  
Who did with copious works so well a-  
(bound :

*Genius* of art, thy loss we do lament,  
Mellifluous Orator who still time spent  
In reading, seeking, hearing sapience ;  
But now alas from us he is snatcht hence :  
That makes us weep, weeping we do de-

(plore,  
Tears blur our writings, we can write no  
(more.

Εἴπον οὐκ ἔστιν ἀνθρώπος ἐν τῇ γῇ.

I a

Lifes

*Life's Shortness.*

Life's a bubble  
 Full of trouble,  
 And a vapour  
 Or a rapour:  
 Life's a flower  
 Lasts an hour,  
 Soon it blasteth  
 Sooner wasteth.

Then think how soon Mans pleasures fly  
 (away,  
 Since all his life-times but a winters day;  
 Like to the flower that with the Suns

(uprise  
 His bud unfolds, and in the ev'ning dies;  
 His swift concurrent motions like th' Sun  
 With winged paces suddenly are gone.  
 Then think on God, on grisly death's

(strong hand,  
 How thy poor soul at Gods just bar must  
 (stand;  
 Therefore prepare, his aid see thou im-  
 (plore,  
 When that thou com'st his bar to stand  
 (before.

Τῶν θνητῶν βίη σποδὸς ἐστὶ καὶ καπνός, Solon.  
 Have

Have God in mind, him serve with filial  
 And think how soon thy dying time is

(fear,  
 (near ;  
 Lord shall my soul when body it doth die  
 Lord-liking climb the heavens Canopie ?

Then farewell Earth,  
 Place of my Birth,  
 Adieu vain Pleasures,  
 Heaven yieldeth Treasures, (yield,  
 Far better than this tottring Stage doth  
 Where we can't act, but presently are  
 kill'd.

O grisly pale-fac't death why so unkind,  
 To take him hence, and leave me here be-

(hind ;  
 Because I am not ripe, too green of years  
 To full this Corn-field of destroying  
 (tares ;

If t'were not so, thou wouldest take me  
 (hence

To Heaven above, thy dear's ones re-  
 (compence ;

Where Saints do triumph when the prize  
 (they've won,

When this my body may out-shine the  
 Sun,  
 When Moses-like I view the three in one.

F I N I S.

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*Quarto's.*

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